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SEX EDUCATION
A Study of the Church's Role in Sex Education
With a Proposed Curriculum Plan for Parents
and Junior High Young People

by
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Purpose and Approach

The word "sex" should cause us to smile and be glad instead of making us leer and feel ashamed. I can think of no more precise way of setting forth the purpose for writing this paper.

The Sex Education Committee of the Executive Council of the Episcopal Church conceives of sex education in the following way. Historically there are three stages through which we approach sex education. First we ask the question, "Can I talk about sex?" Until recently discussions of sex in the church were limited to moral injunctions, and that was that. Before any church group can effectively provide a program for sex education, it must decide if the subject is mentionable or unmentionable, properly a function of the church or home or both, and whether or not sex is "too hot to handle".

The second stage of thinking is, "What can the church do in an effort to relate sex to the Christian life?" Essentially I believe this means, how can we control sexual behavior? There is almost unanimous agreement that sex is an aspect of life which can be the source of great happiness or pain. It is generally accepted by churchmen that uncontrolled sexual behavior is enslavement to the passions. For this reason, it is felt that sex must be understood as an aspect of life kept under control so that man may remain free to lead the Christian life.

The third stage of thinking is, "To a Christian, what does it mean to be a sexual being?" The question seeks to understand sexuality as a pervasive and integral part of man's total personality. As such, it is part of God's created order, all of which is created "very good". In answering the third question we find ourselves coming to grips with the doctrine of creation, the doctrine of man, the insights of clinical psychology and personality theory, and theories of education and the learning process.

These three questions need to be dealt with first, and in order to do so I plan to present:

1. A brief historical review of the church's ideas about sex.
2. An analysis of present day culture and the way it influences our thinking about sex.
3. A review of the theological and secular insights concerning sexuality as a part of the total human person.

These considerations constitute the first chapter of this paper and I will call it, "Sex Education".

In order to develop an approach to sex education it is necessary to consider the needs expressed by church members. Any program which does not keep in mind the needs of the people is bound to be irrelevant. In order to avoid irrelevance I will attempt to describe what is being called for. We may conceive of the "people" in three categories, although individuals may operate in all three and there is much overlapping. The three categories are:

1. The thinking of the parents.
2. The thinking of young people (with particular emphasis on the needs of grades 7 - 9).
3. The thinking of educators.

It is assumed that there is a divergence of opinion between these three groups, and no doubt this is true. However, the differences may not be as absolute as we sometimes suspect. It is the belief of this writer that dialogue, or the exchange of divergent ideas between trusting people, can result in a clearer understanding of what ought to be done in sex education. I believe that a goal in sex education is determinable and such a goal should be the basis of any curriculum which is developed. The search for this goal is the subject of our second chapter which we will call, "What Do We Want?"

The last chapter consists of a proposed curriculum for sex education at the early adolescent level. This proposed curriculum plan is based on the goal and objectives developed in Chapter 2.

An appendix is included as a resource to those who will use the proposed curriculum. Included in the appendices are book lists, curriculum guides, tests, case studies, suggested films, and other material.

Many of the books used for research were of value, but many more are of no value at all. The bibliography contains only those works which we consider helpful. Those of

particular interest to curriculum planners are marked by an asterisk.

Sex Education

A. Sex education in the history of the Church

In 1938, by appointment of the Archbishops of Canterbury and York, Doctrine in the Church of England was published.

In considering the nature of original sin, this document states that sex is not in itself sinful.

"The belief that the process of human generation is in itself sinful, or that sin is conveyed to the offspring because of any sinfulness in this process, is not a necessary part of the doctrine of original sin, and we are agreed in repudiating it. . . that the sexual nature is necessarily, or inherently sinful must be absolutely denied."

Statements of this sort have been made necessary because of widespread confusion and misrepresentation of the Christian attitude toward sex. Much of the confusion is a result of the dominant position of that strain of Christian thought called ascetical theology. The ascetical strain, which sees the nature of man as a physical and spiritual being, tends to glorify the spiritual and downgrade the physical. There can be no argument that this is a way of looking at things which goes deep in the heritage of Christian thought. It has been suggested that the source of this outlook is to be found in

1. Doctrine in the Church of England, Society for Promoting Christian Knowledge, (The Macmillan Co, New York, 1938) pp. 61-62.

Greek idealism and particularly in Stoic philosophy. It has much in common with what is referred to as oriental dualism in which the physical world is considered evil and the spiritual world true and good. In these systems, the concept of sexuality was by its very nature bad. Bailey writes,

"Nor were these notions of sexual 'purity' characteristic only of Hellenistic asceticism, though they emanated from a Greek philosophical tradition at least as old as Orphism. They were echoed even from within the confines of Judaism in the teaching and practices of the Therapeutae and the Essenes; and a definite ascetical and dualistic strain can also be detected in the thought of Philo.

Upon the sexual thought and life of the primitive Church each of these attitudes left its mark."²

This line of thinking was held in balance during the early life of the Church by a strain of thought we can refer to as "humanistic." Perhaps the best place to look for this strain is in the teachings of Jesus. One aspect of his teaching that set him in opposition to the Pharisees was his idea that man is precious in the sight of God. Laws and rules governing the behavior of man are valid insofar as they serve the fulfillment of man as a good creature. "The sabbath was made for man, not man for the sabbath." (Mark 2:27)

The fact that man is fallen, does not make physical man hateful in the sight of God. If he were hateful, and the physical world was evil, the Incarnation would have been absurd. The early creeds and gospels take great care in

2. Bailey, D.S., Sexual Relation in Christian Thought, (Harper & Brothers, New York, 1959) p.5.

showing that Jesus was fully human in order to correct the mistaken belief that the physical side of life was intrinsically bad.

When we read St. Paul it is clear that the ascetical and humanistic strains are kept together in tension and balance. He was a man of his time and it is remarkable that his vision was as clear as it was. However, there can be no doubt that his teachings contain ascetical characteristics. When these teachings were read by men of the first three centuries, often it was the ascetical which stood out in their minds. This was the case with some of the gnostic writers and it precipitated the first great heresy which endangered the life of the Church in its infancy.³

When it comes to Paul's teachings about sexual behavior, it is clear that he is not an advocate of sexual license. On the one hand he rejected the dualistic view that the sexual was inherently evil, and on the other hand he recognized the peril of unrestrained sexual expression. Cole remarks that the early church,

" . . . maintained a dialectic in between them (repression and license) that was, like radio-activity, both dangerous and powerful. Indeed, the New Testament word for power is dynamis, from which we derive our word 'dynamite.' That is a commodity which can be either creative or destructive, depending on its use. So the early church saw

3. For a survey of gnosticism and the danger it posed for the church, see; (a) Bultmann, R. Primitive Christianity (The Fontana Library, Edinburgh 1965) pp. 193-205; (b) Grant, R.M., Gnosticism (Harper & Brothers, New York, 1961).

the force of sexuality."

On the whole, this dialectical tension was lost during the Patristic Period when the Church moved out into the Hellenistic world. Origin was radically ascetic in his outlook, as were most of the church fathers. Augustine of Hippo considered sexuality to be an unfortunate aspect of human nature. He considered sexual intercourse, while necessary for the procreation of children, an unfortunate thing which would not have been necessary if man had not "fallen." Had it not been for the Fall, understood by him as an historical event in time, God undoubtedly would have found a better way to provide for the continuation of the human race. Marriage was a means, given to man by God, through which the abominable act of coitus was made less evil. However, even in marriage, sexual intercourse was allowable only if the procreation of children was intended. In his treatise on "The Good Marriage" he writes, "The intercourse that goes beyond this necessity no longer obeys reason but passion."⁵

It is significant that from the Patristic Age to the present day sexuality has been considered primarily in terms of genitality and venereal activity. What had been considered as an aspect of the whole of human nature came to be looked

4. Cole, W.S., Sex and Love in the Bible, (Association Press, New York, 1959) p. 224.

5. Augustine of Hippo, "The Good Marriage," The Fathers of the Church, vol. 27. (Fathers of the Church, Inc., New York, 1955), p. 24.

at exclusively in terms of the penis. All of one's sexuality⁹ was thought of in terms of the external reproductive organs. This narrowing of the concept of sexuality is with us to this day, although we are beginning to rediscover the Biblical view of maleness and femaleness which means more, a great deal more, than genitalia.

The theologians of Patristic and Medieval Christianity interpreted the Fall and Sin sexually. Both were caused by sexual activity. The classic proof texts supporting this point of view are Psalm 51:5:

"In sin hath my mother conceived me."

and Genesis 3:7:

"Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons."

Proof-texting, a questionable method in itself, has robbed Christianity of a balanced attitude toward sexuality.

Thomas Aquinas was particularly influential in the development of Christian attitudes toward sexuality. He, following in the tradition of Augustine, asserted that coitus within marriage for the procreation of children was morally acceptable. But Reason was considered to be the guide by which all activities were to be governed. Because of this high evaluation of Reason, sexual intercourse was still held suspect. Reason showed, it was alleged, that the celibate or virginal state was of a higher order than the married state.

The elevation of the celibate life may be seen as an

outgrowth of the underlying assumption that man's sexuality was tainted with evil. In addition, because the rational aspect of man's nature was considered superior to all his other capacities, there was extra merit forthcoming to the man or woman who applied reason and prayed for grace to suppress the carnal instincts. Here we see once more how the narrowed view of sexuality worked itself out in practice. In medieval monasticism, this attitude reached its peak.

The primary reason for marriage was to prevent fornication and the sole reason for intercourse within marriage was the procreation of children. Perhaps the main reason for the antipathy of the Schoolmen toward sexuality was the underlying belief that sexuality had to do with passions which were always threatening to overwhelm the rational aspect of man's nature. In coitus, man allowed himself to lose rational control over himself when he reached the point of orgasm. Bailey writes that the thought of scholastic theologians showed some advance upon the thought of the Patristic age concerning human sexuality, " . . . but beneath the subtle distinctions with which it was elaborated we still perceive something of the old emotional antipathy."⁶ We might also notice that their interest was even more narrowly focused on the genital aspects of sexuality than that of their predecessors. While the scholastics are rightly famous for their proclivity in making subtle distinctions and definitions, they did not extend their

6. Bailey, D.S., Op. Cit. p. 137.

skills in the area of sexuality. Sex, sexuality, lust, passion, concupiscence, and sin were all interrelated terms. Few clear distinctions were made. About as far as they went in making distinctions was Aquinas' view that while marriage made the husband and wife exempt from blame, it cannot relieve coitus of the "intrinsic evil by which every act of venereal intercourse is now supposedly contaminated - though this taint, it is important to note, is one, not of moral evil, but only of evil proceeding from moral evil."⁷

The world view of scholastic theology carried over into Protestantism at the Reformation. The subtle distinctions of the time, which to us seem so esoteric and irrelevant, were accepted by most of the great reformers as a matter of proven fact. Both Luther and Calvin regarded marriage as a part of God's order, although they differed with Roman traditions concerning its sacramental nature. Nevertheless, Luther and the scholastics were agreed that the main purpose of marriage was to purify the otherwise impure act of coitus which was necessary for procreation. Calvin held a different opinion on this score. He considered sexuality to have some positive social value. Men and women could achieve a high level of social unity by using their sexual capacities properly.

"In several respects Calvin's conception of marriage, and therefore of woman, was more original and affirmative than that of Luther. Although he allowed that propagation of the species

7. Ibid. p. 135.

is a special and characteristic end of matrimony, he taught also that its primary purpose is rather social than generative. Woman was not ordained simply to be man's helper in procreation, nor was she necessary because of the corruption of human nature by the Fall - that is, as a 'remedy'; she was created, not to be merely the companion of his chamber, but rather the inseparable associate of his whole life. Luther, on the other hand, saw woman chiefly as a bearer of children and a divinely appointed means of venereal relief for the male."⁸

The slight change in emphasis which we find in Calvin, particularly his hints that sexuality could be more than genitality, that sexual intercourse might have a larger purpose than the procreation of children, and that woman was not so much a thing of subordination as had been taught earlier, was to bear fruit in later Protestant thought. This is not to say that Calvin was free of scholastic categories of thought. Rather, he can be seen as a figure in the history of Christian thought who represents the beginnings of a re-discovery of a more balanced Biblical theology.

Protestantism was by no means freed of the sexual attitudes of medieval monasticism. While celibacy was downgraded, the old attitudes lingered on. In fact, it is within the radical Protestantism of the 17th and 18th centuries that we find a new twist to the negation of man's sexuality. The "virtue" of modesty tended to replace the "virtue" of celibacy. Modesty in dress and expression was considered a sign that an individual was one of God's Elect.

8. Ibid. p. 173.

Puritanism has become a term used to describe a particularly severe form of repressive attitudes. To a certain extent this is unfair. It is true that the Puritans valued modest expression of sexuality, but it was not limited to sexuality. Morgan has described the Puritan dilemma as, "How to love the world with moderation and God without."⁹ The Puritans were not "free-thinkers" but they did manage to bring into balance all the aspects of man's life. All members of the elect were called to live lives of moderation and this included every activity - not just sexual ones. The inclusiveness of Puritanism was, in the light of medieval thought, a liberalizing tendency. What to us seems to have been repressive, was to many churchmen of the times, wildly humanistic.

The old and the new (or rediscovered) views on marriage and sexuality are seen side by side in the Book of Common Prayer published in 1549. It is worth quoting here because it represents a reformulation and a marked change in outlook. The old idea of intrinsically evil passions is reflected, but there is for the first time a recognition of the positive aspects of sex within the context of marriage. Marriage is,

"~~Comm~~ Commended of St. Paul to be honourable among all men; and therefore is not to be enterprised, nor taken in hand unadvisedly, lightly or wantonly, to satisfy men's carnal lusts and appetites like brute beasts that have no understanding."¹⁰

9. Morgan, E.S., The Puritan Dilemma, (Little, Brown, and Co., Boston, 1958) p. 9.

10. The Book of Common Prayer: Compared 1549-1886, ed. W. Miles Myres, (Griffith, Farren, Okeden and Welsh, London 1916) pp. 243-44.

The purposes of marriage are;

"One cause was the procreation of children, to be brought up in the fear and nurture of the Lord, and praise of God. Secondly it was ordained for a remedy against sin, and to avoid fornication, that such persons as be married, might live chastely in matrimony, and keep themselves undefiled members of Christ's body. Thirdly for the mutual society, help, and comfort, that the one ought to have of the other. . .¹¹

With the advent of the printing press, the rate of scholarly work in the Bible and theology increased, but it is beyond the scope of this paper to trace the gradual re-discovery of the meaning of sexuality in Christian thought. It may be observed, however, that we are still in the process of discovering what sexuality is and what the Christian response to the fact of sexuality should be. We have inherited from a less than enlightened tradition a whole series of questionable presuppositions and it is only within the past twenty five years that Christian scholars have begun to take seriously the need to investigate the sexuality of human nature. Until recently "sex" was an unmentionable subject in the churches.

One aspect of the development must be mentioned. It is the tendency during the 19th century to leave all matters of a "non-spiritual" nature to secular institutions. There had always been the tendency to divide the world into spiritual and physical realms, but it was not until the Age of Enlightenment that responsibility for the physical was left almost exclusively to "the secular-scientist." Until that time, the

11. Loc. Cit.

church had taken an active part in the intellectual pursuits of society. When the physical sciences began to gain new insights into the workings of nature, many of the presuppositions of theology based on the Natural Law were threatened. The response of the church was defensive and it tended to withdraw in upon itself. This left the whole field of scientific inquiry within the domain of secular science. The reactionism of the churches to Darwin's theory of evolution is but one unhappy episode in this tradition. Even today, there is widespread belief that the church should limit itself to "religious matters." This represents an incredible narrowing of the concept of religion. Many today question the viability of such a narrow definition and we are beginning to rediscover the Biblical idea that God acts through all of His creation and is not encased within the walls of church buildings and dogmas.

The insights of science into the sexual aspect of man's being were for many years held in derision by churchmen. With the rediscovery of the Biblical view of human nature, the churches have begun to take seriously the insights of biology, psychology, and medicine. They have also found that the impersonal institutions of the scientific community are inadequate when it comes to the job of relating these insights to the totality and interconnectedness of man's nature. Sexuality understood from the Christian perspective is one part of man's nature, and it must be considered in the church's teaching.

The laboratory is useful for discovery, but the Church is needed if these discoveries are to be understood as part of God's created order.

We are now in a time when sex may be casually referred to in formal and informal conversations. Many churchmen believe that sex is a proper subject of concern for the church, although there is a small, and increasingly smaller minority who are still emotionally repelled by any serious consideration of the subject.

One church sponsored approach to sex education is called Fit To Be Tied.¹³ This program was developed by a theologian and a medical doctor and attempts to pool the insights of both. It was designed for use with high school students and has been used widely in the United States by various church groups. Recently it has been used in Europe.

Today the churches feel the need for programs of a wider scope. High school instruction is not enough and there is a growing awareness that sex information and attitudes should be presented to people as early as three years of age and continued into adulthood and old age. More will be said on this later, but it should be recognized that sexuality is now considered, by most people, to be a legitimate subject of discussion within the church. Most denominations have developed some programs of sex education for young people and the adequacy of

13. Batten, C.E. and McLean, D.E., Fit To Be Tied, (Seabury Press, Greenwich, Conn. 1960). Fit To Be Tied appears as part of the recommended bibliography in the Appendix.

these programs is a subject which will be considered in the third part of this chapter. Before leaving our considerations of the history of Christian thought about sex education, we will do well to summarize some of the main features.

1. During the Patristic period, the balanced view of sexuality was lost and the ascetic strain of theology became dominant.
2. Most of the history of Christian teaching about sex has confined itself to a consideration of sex as legitimate within marriage.
3. Sex and sexuality came to be thought of almost exclusively in terms of genitality and coitus.
4. Sexual relations have been suspected of having intrinsic impurity.
5. The rational and spiritual aspects of man's nature were separated from his emotional and physical aspects giving us a modified dualistic attitude about the nature of man.
6. Only within recent times have theologians given serious consideration to the meaning of sexuality.
7. There is fairly general agreement that sex education should be part of the church's teaching efforts.

B. The Culture and Sexual Expression

Before taking a look at the way contemporary thinking about sexuality is influenced by the culture we need to define some terms. One of the major cultural problems is that the vocabulary about sex is confused. What do we mean when we use the terms "sex", "sexuality", "love", and "lust"?

Sex is a biological description of maleness and femaleness. I remember once filling out an employment application and coming to a blank marked "sex". I was tempted to fill in "yes". The humor in this could only result from a misunderstanding of the word.

Sex basically means that part of the human species of which one is a member. We are, biologically, male or female. Our primary sex characteristics are the anatomical organs of procreation. In this paper, the word sex will be used in reference to the biological and anatomical characteristics which each of us possesses. Secondary sex characteristics include anatomical shape, hair growth, voice pitch, and the bio-chemical structures called hormones which regulate these secondary characteristics.

"Sexuality" is a broader term. It includes the biological sex characteristics, but the primary focus is on the psychodynamic aspects of maleness and femaleness. Each of us is a sexual being in that we have sex characteristics and we relate to each other partly in terms of what we are as a result of these characteristics. Freud developed the idea that sexuality

was the active vehicle through which the libidinal drives, constituting our psychic energy supply, are put to work in the development of human personality. Sexuality has been recognized as an inner force which can be used creatively or destructively, but which cannot be denied. Sexuality is, therefore, a quality. It can be referred to as "the quality of being 'sexed.'"¹⁴ It is part of and a quality of being alive.

"Love" is a much abused word, particularly when it is used in terms of sexual behavior. "To make love" is a fairly common term used to describe sexual intercourse. But not all sexual intercourse involves what we call "love." In the Christian tradition love means the active concern one has for the well-being of another.

Unfortunately love is one of the most over-worked and misused words in our vocabulary. It may be used to refer to a casual interest (I love ice-cream), a romantic feeling (He loves me . . . he loves me not), the act of coitus (making love), or a score in tennis. From the context in which it is used, one can usually distinguish between filial (brotherly) love, erotic (sensual) love, romantic (emotional) love, or self-giving (Christian) love. In this paper, unless otherwise stated, "love" is used to express an attitude of concern

14. Thomas, J. L., "Sexuality and the Total Personality", SIECUS Newsletter Vol. 1:3 (Sex Information and Education Council of the U.S., New York, 1965)

(psychological and physical) for the well-being and happiness of other persons. In this sense, the opposites of love are hate and non-concern.

"Lust" is a charged word and will be rarely used here. It's primary meaning is the uncontrolled emotion which seeks the release of sexual tensions and achievement of personal psycho-somatic satisfaction. It is a term which means the use of erotic capacities for the sake of oneself without regard for the well-being of others.

It will be good to keep these distinctions in mind for it will become clear that much of the confusion about sexuality in contemporary culture is possible only when the terms are obscured and distorted.

In recent years it has become popular to speak of the sexual revolution. This refers to the increasing public awareness of the sexual side of life and a somewhat haphazard attempt to adjust behavior in light of this insight. In popular thinking it means the lowering of moral standards. Some view this "revolution" with alarm and others view it with enthusiasm. The term "revolution" is charged enough to guarantee a certain measure of response from people, depending primarily on their political philosophy. What we have witnessed in the past thirty years is not so much of a revolution as it is a rapid attitudinal change. It corresponds to the changes in science, technology, and communications which have moved us

into the future at a pace we are sometimes unprepared for. Only sixty-three years ago the Wright Brothers achieved the first controlled flight of man in an airplane, and today we read that astronauts are preparing to land on the moon.

The sexual revolution is a quantitative change in that we now know a great deal more about human sexuality than has ever been known before. A brief scanning of the literature in this field makes us aware of the immense body of knowledge which has been accumulated in the past two decades. More than that, however, is a qualitative change which has to do with human attitudes about sexuality. Our attitudes have changed considerably and with them we can see changes in behavior. Behavior is data which can only be understood in terms of the underlying human attitudes. The data of the Kinsey reports is often pointed to as demonstrating that sexual revolution is going on, but there is some evidence that the attitudes which underlie the statistical reports have been in a state of flux for some time.¹⁵ Be that as it may, much of what has happened has come about before we were ready to respond in an orderly way.

Broadly speaking, the sexual revolution refers to a change in our attitudes about human sexuality. We used to look at sex with disdain. Now we tend to affirm it.

15. Lawrence, C.R., "Young Churchmen in the Sex Revolution" Transcript of Addresses of the Annual Consultation on Youth Work, 1965 (Dept. of Christian Ed., Exec. Council of the Episcopal Church, New York, 1965) pp. 14-18.

Our affirmation of sexuality must be traced to the insights of Freud. As a psychiatrist and personality theorist, he developed the first conceptualizations of human sexuality as it pertains to the psychological development of human beings.¹⁶ In working with emotionally disturbed patients he discovered that the repression of sexuality was emotionally destructive. Until his time, concern about the destructiveness of sexuality was focused on the social order. Sexuality was social dynamite and needed to be carefully controlled. Sexual promiscuity could undermine the foundation of society. In order that a man or a woman find his or her proper place in the social order, it was necessary to keep sexual feelings under control. Of course, societies are never able to achieve 100% success, so there were always penalties prescribed for offenses against tradition. The loss of virginity, if it became known, would mean the social ruination of most young ladies. While young men were expected to "sow their wild oats", the "sowing" was restricted to "women of the street" and girls of a lower socioeconomic class. Literature containing allusions to sexuality was esoteric for the most part, and exceptions to the rule were quickly "banned in Boston." Open discussion about sex was limited to "back room" jokes and delicate instructions prior to marriage. The rule of silence, marital chastity, strict censorship, and the double standard were considered bulwarks against social chaos.

16. For a brief survey of Freudian psychology, see Hall, C.G., A Primer of Freudian Psychology, (The New American Library, New York, 1961).

Much of this has changed. Freud demonstrated the destructiveness of middle-class morality and the emotional side affects of sexual repression. Two World Wars sufficiently disrupted the social order to make the "bulwarks" irrelevant. Anxiety over sexual repression coupled with a hazy democratic ideal of free choice for everyone has led to change. Not all of it has been creative.

It is not the purpose of this paper to bemoan the present excesses of immorality, nor is it to condone the status quo. What is desired is a clearer understanding of what underlies our present attitudes about sex and the behavior which results from these attitudes. The root of the problem of sexual immorality is to be found in the interaction between science, the churches, and the culture.

Once the Freudian insights about repression had been popularized, there was a cultural vacuum. The churches had defensively withdrawn from social dialogue to such an extent that there was no authoritative guide for the assimilation of these insights. What may have been an opportunity for the churches to speak to men in terms of very real, existential issues was lost. As so often occurs in church history, churchmen chose to defend the status quo believing that they were defending the Faith. Rather than address themselves to the new insights, the churches turned their backs. Comments on change were often limited to disapproving sermons and an ostrich-like refusal to come to grips with the ideas which

challenged tradition. In 1872, The Rev. S. A. Brooke addressed his congregation with these words:

"We ourselves live in a time which is called a time of transition, when the old thoughts of men are contending in a sharp battle with the new - so sharp, that the very outsiders and camp-followers of the armies of the world, the idle men and women, take an interest and engage themselves therein in a desultory manner. Men and ideas astonish and confuse us."

If the churches could not act as understanding interpreters of life to the new world, other institutions would. The situation is not altogether changed in our time and institutions which are anti-religious or at least indifferent to religion are providing much of the guidance and comment which people need to make life understandable and meaningful. To see how this is taking place we will look at three aspects of life which are being interpreted for us: Philosophy, Symbolism, and Law.

A philosophy of sex which is gaining great numbers of new advocates is the "New Hedonism." Albert Ellis (Sex and the Single Man, and Sex Without Guilt) is its most articulate proponent. Taking off from the Freudian insight that sexual repression is harmful, Ellis advocates a completely hedonistic point of view.

"Your main goal should still be to find what is most pleasing, most satisfying to you; and then doing those things, if they are feasible, no matter what others may tend to think of you for doing them."

17. Brooke, S.A., Christ in Modern Life, "Youth, and Its Questions To-Day," (D. Appleton and Co., New York, 1872) p. 294.

18. Ellis, A., Sex and the Single Man, (Lyle Stuart, Inc. New York, 1963) p. 47.

The objective in a man's sex life, according to Ellis, should be the pleasurable satisfaction of all sexual needs. Hettlinger points out that the greatest error in this philosophy is the failure to realize that what is sexually pleasurable involves more than a biological release of tension. "We have uncovered a quite fundamental contradiction between the philosophy of many honest students and that of self-interest. For if love means anything at all, it means that in the most crucial and intimate issues of a man's life, his concern is not for himself but for another."¹⁹

No great comfort can be taken from Hettlinger's observation however. Many are not "honest" students, and many more have not taken the time to reflect on their own sexuality. This is not a criticism of students, but a criticism of the society which does not enable people to confront these issues openly at a time when the sex drive is less potent. A recent Time Magazine article criticised situational ethics by saying it would not be of any use to a 19 year old in the back seat of a car. The point is that ethics and philosophy are matters which can be useful only before the "kairos" of decision is reached. Unless some thinking is done beforehand, the individual is ill-prepared to deal with issues when they come up. Practice in ethical decision making may not make us perfect, but no practice will surely make us incompetent.

19. Hettlinger, R.F., Living With Sex, (Seabury Press, New York, 1966) p. 52.

Philosophical hedonism is popularly reflected in the magazine Playboy. While Hugh Hefner has taken great pains (and 21 installments of his philosophy) to point out that "good" sexual behavior is not the same as lustful, self-seeking, eroticism, we are still presented with a view of sexuality which is basically hedonistic. Mr. Hefner says pre-marital intercourse is to be enjoyed so long as no one gets hurt. His point of view has much to recommend it -- except for the fact that his understanding of "hurt" is an extremely limited one. "Getting hurt" means physical or emotional distress to one or both of the individuals. There is no apparent awareness of relationships which extend beyond the individuals. The "us" of sexual togetherness is supreme.

In Playboy, sex is a commodity. A full sex life is as important to the "happy" man as a full wardrobe, a full liquor cabinet, a full library, a full social life, and a full wallet. The well-rounded Playboy is slim, trim, and successful. In a materialistic culture such as ours, the goal of success is measured quantitatively and Playboy is the advocate of quantitative consumption. Great emphasis is given to the quality of merchandise advertised in its pages, but the promotional blurb called "What Kind of Man Reads Playboy" clearly indicates that the quantity of consumption is by far the most significant aspect of the Playboy profile.

The influence of this kind of thinking is great. It is greater still where a vacuum exists. For young men or women

looking for a source of values such a vacuum has opened up. The churches have not actively sought to fill it. By and large, they have been contented in the right-ness of established values. But right-ness, unexamined is irrelevant and so a vacuum develops. We may be unhappy when an assistant professor at college destroys the value system of a student reared in the teachings of the church, but we need to ask ourselves, "How strong were those values if they are so easily destroyed?"

Turning to symbolism in our own day, we find that the advertising industry has bestowed sexual meanings on all sorts of non-sexual items. The classical idea of "realistic-symbolism" says that a thing is a symbol when it points toward something beyond itself and participates in that toward which it points. In these terms, a plethora of commodities, have become sexual symbols. Whether or not they are "realistic" is doubtful, but mass media unhesitatingly makes the claim that they "work."

Hair tonic is advertised symbolically in terms of a voluptuous woman emerging from the tube of Brylcreem. All you have to do is squeeze it, and out she comes, and she adores you. Jung could have had a field day analysing the symbolism of television commercials.

The sexual approach to advertising is simple in that it is based on the principle that people can be motivated to buy products if in so doing there is the implied promise that the product will make them attractive to the opposite sex.

Everything from after-shave lotion to dishwashing products has been marketed on this basis. It is commonplace to joke about the absurdity of these ads, but they are not so absurd that they fail to create consumption. If anything is clear it is the truth of the axiom that "Sex sells."

All forms of communication have an effect on the way we look at life. The concentrated communication of a simple idea over a prolonged period of time is called "brain washing" and we are being brainwashed to a certain extent. The effect of television on our outlook has not been evaluated completely, but it is becoming clear that the net effect is greater as time goes on. The constant bombardment of certain themes will affect each new generation of television watchers more than it did earlier ones and where this will lead is anybody's guess.

A major problem created by television is the confusion of fantasy and reality. To the child, the distinction is unclear. To the child brought up on a diet of television watching, distinctions may become hopelessly distorted.

"What is the advantage of being able to locate, designate and judge the world of fantasy? The advantage, of course, is this. There is no difficulty about fantasy over against reality, very little danger from the former, if we are able to recognize it for what it is. The whole difficulty, the enormous difficulty, begins when we cannot distinguish the two, when we designate fantasy as reality."²⁰

20. Lynch, W.F., The Image Industries, (Sheed and Ward, New York, 1959) p. 24.

We need not go on a crusade against television. Required is an awareness of the problems created by what, on the whole, is an enriching addition to our lives. With so much sexual fantasy coming into our living rooms, it is now more important than ever that some sexual reality be provided as a counter-balance in our children's lives.

Unfortunately, sex as fantasy is never integrated into the wholeness of personality. Television, although it is the most pervasive, is not the only media through which this fantasy reaches us. Many books, films, newspaper articles, and magazines have a corresponding influence. The fantasy revolves around three themes; sex appeal is purchasable, sex as recreation is readily available, and sexuality is "naughty but nice." All three themes are easily melded together for popular consumption. This is done and the results are less than satisfactory. Products are sold, papers are bought, and lives are warped. The warping comes, not because we are responsive to sexual appeals, but because we lack the opportunity to integrate our sexuality into the total personality. Any plan for sex education should, therefore, seek to achieve some integration of sexuality along with all the aspects of life which make a person whole.

The case for pre-marital chastity has always been upheld by laws - ecclesiastical and civil. In some states it is a felony for two people to have intercourse before they are married. However, the Kinsey reports indicate that this

felony is widely committed and little if anything is being done to enforce the civil code.

In our culture, the law has a very special position of influence. We assert that law is the very foundation stone of the democratic system. All political candidates give lip service to this ideal and we proudly broadcast to the rest of the world that ours is a country of law and order.

We need not look far to see the divergence between ideals and practices. Laws, great and small, are broken with impunity by even the most respectable people. Everything from cheating on the income tax to running red lights is done in polite society. The difference between respectability and disgrace is more a matter of getting caught than anything else.

There can be little doubt that our attitudes toward civil law have an effect on "laws" of personal integrity. The same standard, "getting caught", is applied. There is no need to labor this point here. What needs to be said is that laws, as such, do not carry the weight they used to. If we are to control our forms of sexual expression in the interests of personal and social harmony, something other than dogmatic assertions "from the Law" is required. We cannot do without laws, but we cannot depend on laws as the basis for morality either.

In the field of ethics some most creative work is being done. It is work done in dialogue between the churches and the "secular" institutions of society. Before proceeding to a survey of what is being thought, we can well stop and

consider the nature of the word dialogue.

Dialogue means the communication of ideas from divergent sources with the intent of achieving some synthesis and new understanding. Reuel Howe says, "The dialogical thinker . . . is willing to speak out of his convictions to the holders of other convictions with genuine interest in them and with a sense of the possibilities between them."²¹ It is not idle conversation or the sacrifice of theological principles on the altar of commercial self-interest. When the churches enter dialogue with contemporary philosophies, sciences, or the arts there can be a genuine exchange of benefits. It is clear that once we have accepted the possibility of discussing sexuality within the church and recognize our need to develop relevant answers to the forces of sexual license, we will enter a dialogue with the world. Today this is being done and it is to this dialogue that we now turn.

2. The Church in Dialogue

In this section we will review some insights of psychology and how these relate to the doctrine of man and theological ethics. Finally, we will consider how one theory of human relations, the ideas of Lester Kirkendall, corresponds with the Biblical idea of "totality" in life. We are after an

21. Howe, R. L., The Miracle of Dialogue, (Seabury Press, New York, 1965) p. 10.

understanding of what it means to a Christian that sexuality is a component part of his God-given nature.

A great deal of work has been done by psychology since Freud first outlined the concept of human sexuality. There is still disagreement among theorists as to how central it is to the development of human personality. Most are agreed that human sexuality is an ontological characteristic of life.

Erich Fromm suggests that two tendencies can be observed in human personality. He calls them "necrophilia" and "biophilia." The necrophilous tendency is toward love of deadness and an interest in things and lifeless objects. The necrophilous person is more interested in lifeless objects over which he can exert force and mechanical control, than he is in living beings with whom he can establish inter-personal relationships. The opposite is "biophilia". When we look at an ethics of biophilia, Fromm tells us that, "Good is all that serves life; evil is all that serves death. Good is reverence for life, all that enhances life, growth, unfolding. Evil is all that stifles life, narrows it down, cuts it into pieces."²²

All human beings have within their personalities both tendencies. When it comes to the expression of sexuality, an individual may tend toward necrophilia or biophilia or both in tension. The individual who seeks sexual conquests may be said

22. Fromm, Erich, The Heart of Man (Harper & Row, New York, 1964) p. 47.

to exhibit tendencies toward the former. One who looks to sexuality as a complete expression of his aliveness exhibits the latter. One who seeks the procreation of children and is fairly mechanical in his attitude toward coitus can be said to have both tendencies. An infinite variety of character structures is possible.

Like most psycho-dynamic constructs, this one is artificial to a certain extent. Its function is descriptive, not authoritative, and is helpful in our attempts to understand the nature of man in his varied responses toward life. Few if any of us are necrophiliacs or biophilic.

Gordon Allport, who is less inclined to accept the deterministic concept of sexuality as the prime motivating force in personality development, looks at sexuality as one of the aspects of man which interacts with all other developmental forces. "His writings reveal an unceasing attempt to do justice to the complexity and uniqueness of individual human behavior."²³ "Personality is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to his environment."²⁴ One of these psychophysical systems is what we here call sexuality. When it is integrated within the total personality, sexuality is

23. Hall, C.S. and Lindzey, G. Theories of Personality (John Wiley & Sons, New York, 1957) p. 259.

24. Allport, G.W., Personality: A Psychological Interpretation (Holt, New York, 1937) p. 48.

no longer to be understood as a drive.

According to Allport's theory of functional autonomy, any type of behavior may become an end in itself in spite of the fact that it was begun for some other purpose. A particular mode of sexual expression can become an end in itself. For example, the sex drive may originally cause two people to have intercourse. Coitus may, however, take on meanings beyond simple instinct such as the expression of affection and loving concern, and become "functionally autonomous." There are two types of autonomous conduct. "One is the sheerly preservative behavior of animals as well as of men. Patterns of motor adjustment, scratching, observance of rhythms, and other acts that seem to outlive their biological usefulness and to resist extinction -- these constitute one type. The other is the motivating power that lies in acquired interests, values, sentiments, and the total life style. The latter ~~and~~ range of phenomena Allport came to call proprieate motives."²⁵ In terms of sexuality, the mature personality exhibits functional autonomy when the means of expression reflect the fullness of a life style. Here is sexuality expressed because acquired values and attitudes demand this form of expression. Man is no longer driven ahead by blind forces, but is drawn forward by developments within his own character.

These observations from the field of psychology have

25. Hall and Lindzey, Op. Cit. p. 272.

something in common with theological doctrines of man. Already we have seen that some theological reflections tend to consider sexuality as a curse with which man must find some way to live. When theology enters dialogue with psychology some deeper understandings of man's nature are arrived at. New light is often shed on old and well-known Biblical passages.

An example of the synthesis which can take place is reflected in the thought of Teilhard de Chardin. As a scientist and a theologian he was able to enter creative dialogue with the scientific community and his ideas expressed in The Phenomenon of Man may be a landmark in man's understanding of himself. "Man, if he is to ascend to higher consciousness and greater being, must be ever enlarging the sphere of his interests, the network of his relationships and activities, the radius of his person, and at the same time he must be integrating all his inner functions around a common center."²⁶

With the exception of some theological fundamentalists, Protestant and Catholic, the sexual side of man's nature has been accepted as part of his created being; a neutral which can be infected by evil and redeemed by grace. Fromm's categories of necrophilia and biophilia come to mind when one reads St. Paul's comments on the "death of the old man" and the "birth of the new man in Christ." The "old man" is characterized by necrophilous tendencies and the "new man" by

26. Murray, M.H., The Thought of Teilhard de Chardin (Seabury, New York 1966) p. 64.

biophilious ones. Tillich reflects on the "New Being" in Christ in Volume Two of Systematic Theology. The old being is man in an estranged condition. This is the condition of living death. Man is estranged from his real being by the conditions of existence. In Christ, man bridges the gap between his real (essential) being and his existence. He is no longer dead and inclined toward deadness. He is made alive. "The New Being is new in so far as it is the undistorted manifestation of essential being within and under the conditions of existence."²⁷

In terms of sexuality, man in the New Being, is freed from blind responses. He can now, through his sexuality, express himself in behavior as a man motivated by love. His behavior need no longer be a response to existential tensions, but can be the creative vehicle for establishing lasting and living relationships in which the wholeness of the "other" is accepted and prized. Sexuality is no longer the lowest aspect of man's nature. It has been brought into harmony with the totality of his redeemed nature and can serve him and others in a creative fashion.

The motivation of the new man is Love. All other motives are dead. Loving this world to the glory of God is a problem still, but this is because of what we know as Sin. Sin is

27. Tillich, P., Systematic Theology, Vol. II., (University of Chicago Press, 1957) p. 119.

still with us, even with the re-created man, but it no longer has the upperhand. The power of grace is the power which can overcome our Sin. The idea of sin itself has now to be understood not as a catalogue of offenses but as that tendency or inclination which lives on and causes us to choose the absurd and deadness instead of life.

When we speak of Original Sin, we are speaking of man's inclination to be the opposite of what God has intended us to be. Traditionally the Ten Commandments and the Golden Rule have served to tell us what to do and what not to do. In the light of our new insights, these parts of our heritage need to be looked at as sign-posts directing us to life in the New Being. They act as sign-posts in that they point beyond themselves and are not ends in themselves. They point toward God's plan in Creation.

Theologians have labored throughout the centuries to explain in each generation what God's plan is. At best, human language is inadequate for the task. The meanings of words change and what may have been adequate for one generation is inadequate for another. It is the obligation of theology to speak in such a way that each new generation is able to understand.

When we speak of God's plan to young people of today, especially when we speak of the meaning of their sexuality, we are under an obligation to make ourselves understood. It is, therefore, of major importance that we check what we're saying

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to find out if the words are conveying meaning to them. The words of science may or may not be more appropriate than the words of theology, but the only way to find out what people hear is to ask them. The answers we get are often a rude awakening.

An example of the breakdown in communications between theology and young people is the use of the word "father." It has always been one of the metaphors used to describe God. Today this word has a variety of meanings for people. To some, the word "father" means an unloving stranger. I do not intend to castigate all fathers, but this is what the term means to many people. Christianity says that God is like a father in many ways, but these do not include the father as an unloving stranger. He is the father who cares for the well-being of his children, the father who shares himself with his children, the father who speaks honestly with his children, and the father who understands his children by standing under them. Those of us who are fathers realize how inadequate our own behavior is in light of these characteristics of fatherhood. It is, therefore, extremely important that we are sure the full meaning of the word "father" is understood if we use it to speak of God.

Karl Barth has used the Biblical metaphor of "Covenant" to describe God's plan for man in creation. I believe it to be one of the best metaphors because it requires definition before it can be used in conversation with most people. This

enables us to take some precautions against mistaken meanings.

Perhaps the greatest strength in Barth's use of this metaphor is his idea of the divine-human relationship which is established under the Covenant. "Relationship" is a concept which has become significant in recent years, particularly in psychological and sociological circles. Although Barth himself claims theology has nothing to learn from other disciplines, there can be no denying the relevance of his relationship theory of the covenant to the relationship theories of science. Very briefly summarized, Barth reads the Bible as saying that God created man to be in a relationship with Him that lasts eternally. This relationship has the characteristics of a covenant or legal agreement between consenting parties. God is the initiating party. He offers this relationship to man as a free, undeserved gift, and it expresses His own inner being. The nature of His being is Love. Man is under no obligation to accept this offer and often times it is rejected. If he chooses to accept, he begins to live in a relationship with God and his fellow men which is characterized and motivated by love.

This love is not a sentimental feeling or a reciprocal attitude. It is the love of a relationship in which each party seeks the well-being of the other. On this basis, the rules and maxims for behavior are established.

Concern for the well-being of the other as the basis for rules of social behavior leads us to a consideration of

theological ethics. Moral theology and ethics are attempts to deal with the dilemma of Love and Sin. Its job is to provide a method whereby the individual can choose behavior which is loving instead of behavior which is unloving. Dr. Joseph Fletcher has said that the goal of Christian theological ethics is to "bring behavior into line with theology."

A major problem in theological ethics is the tendency to formulate rules and assert that the rules themselves have intrinsic value. An example of this is the rule, "You must always tell the truth." Once it is claimed that this rule has an absolute value, in and of itself, we are caught in a legalistic system. When, as the case may be, a psychopath asks if you know where he can find his intended victim, you are under an obligation to answer truthfully. The truth in this situation may result in the death or harm of another person.

The error of legalism is that it claims too much for rules and maxims. Obedience to the rules is required, not because they point to an absolute rule beyond themselves, but because it is claimed they have an autonomous and binding value by virtue of their existence as rules. This error results in the formulation of an elaborate legal code which, it is claimed, has an intrinsic and binding validity for all situations. The code is held up (idolized) as the guarantor for right decisions.

Dr. Fletcher rightly rejects these erroneous developments

within moral theology. His first proposition in Situation Ethics is this: "Only one 'thing' is intrinsically good; namely love: nothing else at all."²⁸ He goes on to construct, not a system of ethics but the outlines of a method by which the Christian can freely make decisions in his search for ethical behavior. He asserts that value is derived from behavior, only in terms of the standard of love. If behavior serves love it is right; if it does not it is wrong, regardless of what the rules say.

The proposition that love is the only absolute is essential to an understanding of God's plan in Creation. Only by entering a loving relationship with God can man find purpose in a life that lasts. All the laws, rules, and maxims of this world will fail him if he does not accept Love as the absolute toward which these rules direct him.

In this discussion of love, we will do well to remember the definition of the word given at the beginning of the chapter. ("Love is used to express an attitude of concern [psychological and physical] for the well-being and happiness of other persons). It is for love, understood in this way, that the Christian needs to put rules and maxims in their proper perspective. Rules are valued when they serve love. But no rule is without exceptions and we cannot claim that a given rule has a value. The most we can expect from our rules is that we can value them and they can lead us to behavior which derives value from the source of all value which is love.

28. Fletcher, J., Situation Ethics, (Westminster Press, Philadelphia, Pa., 1966). p 57.

Rules are to be valued so long as they facilitate love, but they can be cast aside when it is clear that they hinder loving behavior.

Given these brief comments on the nature of theological ethics we can turn to a consideration of our sexuality as it is expressed in behavior. As we have already stated, sexuality is part of God's created order of things. As such it can be a blessing or a curse depending upon the choices we make for a behavioral expression of sexuality. If the choices serve love, our behavior is good. If the choices cause a breakdown of loving relationships it is bad.

Love and sex are not synonyms. Love is an attitude while sex is a vehicle for expression. It is a cruel hoax to say that love means having sexual intercourse. The confusion of these terms can be attributed in part to the exploitation of "romantic love" by commercial interests. Let it be said at the outset, SEX DOES NOT MEAN LOVE and LOVE DOES NOT MEAN SEX.

Sexual expression can be a powerful and satisfying expression of love, but it can also be the thoughtless exploitation of one person for the physical and emotional satisfaction of another. In a comprehensive sex ethic, the well-being of the other is sought. The "other" here includes the other person (singular) and the other persons (plural) with whom one maintains interpersonal relationships. Desert island situations rarely exist in matters of sexual behavior

and the argument that one's sex life is an individual and private affair does not hold water. Sexual partners are rarely alone in the sense that they are isolated from others who care about them. Behavior which may break these other relationships does not take place within the context of love.

Recognizing the extent to which man is inclined to seek his own well-being at the expense of others, societies have always formulated rules governing sexual behavior. Often these rules are formulated in order to protect the society from sexual chaos. This is true of primitive and advanced, sometimes "Christian" societies. Often times the civil code has the effect of promoting loving relationships but this is not the purpose in most cases and one is judged by the code not by the quality of his relationships. An ecclesiastical code is similar to the civil code in that it seeks stability for the church. However, the principle underlying any ecclesiastical laws must be the principle of love, otherwise they are the rules of men, not of God. Christians are called to worship God, Who is Love, not the law code which is a creation of men's hands.

The Christian community has always formulated laws governing sexual behavior. Often these laws represent the accumulated wisdom and experience of life from many generations. The laws are a mixture of cultural practices in light of the theological insights of the times. They are valued primarily because they work in the service of love. They are

designed to bring our behavior into line with our ideals.

In 99% of the situations, obedience to the law of Love means acting in accordance with the rules established for sexual behavior. Loving concern for the well-being of others is a serious affair and the love-directed person will be careful in his calculations about what course of action best serves love. Our rules and laws and maxims are invaluable helpers in making such calculations.

Lester Kirkendall has written extensively on the subject of sexuality and inter-personal relationships. It is interesting to see how he has formulated a method for deciding what is right sexual behavior and what is wrong. He is a social scientist working on an understanding of what constitutes propriate relationships between people, and is Professor of Family Life at Oregon State University. His formulations dovetail with much contemporary thinking in theological ethics and his conclusions are arrived at from a secular perspective.

In an analysis of the psychological reactions of 200 college men who experienced pre-marital intercourse, he finds some extremely important data. His evaluation of these reactions is based on the psychological theories of Sullivan, Fromm, Horney and others who consider interpersonal relationships to be the key to an understanding of mental health. "Disturbed individuals . . . are commonly found to be involved in frustrating and unfulfilling interpersonal relationships."²⁹

29. Kirkendall, L.A., Premarital Intercourse and Interpersonal Relationships. (Julian Press, New York, 1961) p. 5.

In trying to understand the affects of pre-marital intercourse on personality, Kirkendall established the following criteria for evaluation.

"Whenever a decision or a choice is to be made concerning behavior, the moral decision will be the one which works toward the creation of trust, confidence, and integrity in relationships. It should increase the capacity of individuals to cooperate, and enhance the sense of self-respect in the individual. Acts which create distrust, suspicion, and misunderstanding, which build barriers and destroy integrity, are immoral. They decrease the individual's sense of self-respect, and rather than producing a capacity to work together they separate people and break down the capacity for communication." ³⁰

There is no need to go into his findings here except to say that he found pre-marital intercourse had a generally destructive effect on individual relationships. An exception to this generalization was found among the engaged men who participated. In these cases 36% of the men indicated that the relationship with their fiancé was strengthened.

Valuable as research like this is, one aspect of the evaluative criteria deserves criticism from the Christian perspective. The value system is thoroughly individualistic. While peripheral relationships have a measurable effect upon the individual relationship, the evaluation is primarily in terms of what happens to the man-woman relationship. The man-woman relationship is considered absolute, as though there was not indeed an interconnectedness between the individuals and others. It is rather like assuming each couple lived on a desert island.

30. Ibid. p. 6.

I would suggest that there is another dimension to all interpersonal relationships; namely the dimension of totality. Dahl has written of the Hebrew "totality concept" and we are rediscovering its validity in the study of personality as a theological phenomenon. According to Dahl, one strand of Hebrew thought asserts that individual men constitute totalities which are inter-connected with all other totalities. The latter includes family, tribe, nation, religion, time, and space. Behavior in one totality has an effect on the condition of all other totalities. "The lesser totality exists in dynamic relation to the greater totality without losing its distinctive individuality."³¹

What this means for human sexuality is clear. Sexuality is a totality within the individual man along with other totalities such as the rational mind, the psycho-chemical mechanisms, etc. Each of these come together and constitute what we know as human personality. The individual man, as personality, is in turn part of increasingly larger totalities all of which are interconnected. If the "valence" within one is changed, the "valences" in all others are likewise changed.

The sexually maladjusted person is one who does not have his sexuality integrated in harmony with the rest of his personality. His life is to that extent distorted. In addition, his life in a society of interconnected persons is

31. Dahl, M.E., The Resurrection of the Body, (S.C.M. Press, London, 1962) p. 62.

distorted and can have an effect on the character of the society as a whole.

The Christian idea of Christ asserts that He is the personal organizing principle of all these totalities. To be in Christ is to be in harmony with other totalities without losing ones "distinctive individuality."

If we are to understand human sexuality from the Christian perspective, a concept like the Hebrew idea of totality is needed. It is comprehensive but it does not deny the importance of the individual components which make up the whole. Sexuality can be understood as a distinctive aspect of individual human personality and as a part of the whole in God's plan. Sexual behavior is a private affair in that it affects the individuals involved and it is a cosmic affair in that the individuals participate in a universe greater than themselves.

Using Barth's covenant metaphor we might say that sexuality is a dynamic aspect of the love-directed relationship. Life is more than the five senses; sight, hearing, smelling, tasting, and touching. The phenomenon we have called love-directed relationships is the glue which holds these senses together. When we consider the needs of adolescents we will find the need to establish an individual identity and to participate in meaningful interpersonal relationships. Love is the principle by which identity and interpersonal relationships can be organized.

Under the covenant God establishes love as the organizing principle of life. All other principles are incomplete, doomed to failure and frustration. It is the environment of life without which man cannot live. For a fish, the environment is water. For man under the covenant, the environment is Love.

Man in his proper environment is like a fish in the water. For example, a fish in the water is alive, free, graceful, beautiful. Take it out of the water and its beauty becomes the slimy stickiness of broken scales. Its gracefulness becomes spasmodic, convulsive jerking. The fish that was once free becomes a prisoner in the bottom of a boat and its aliveness becomes the gaping mouth and popping eyes of death.

At times we need metaphors and analogies to describe what is otherwise difficult to speak of. In the job of sex education, metaphors and analogies will become valuable tools. But there is never any guarantee that the words I understand will have the same meaning to the people with whom I am speaking. When we have decided that the job of sex education can be done, and have considered the comprehensiveness of sexuality ^{it} as ^{it} affects our total personality, we must then determine what it is that people expect from us when we propose to teach them. A consideration of the expectations and needs of people involved in sex education is the subject of our next section.

Chapter 2

What Do We Want?

If secular thought and theology can enter creative dialogue there is reason to believe this process can be effective in a program of sex education for parents and young people. Such a program would begin by assuming that the needs of the two generations are different. In addition to the polarities seen between the world of parents and young people, there are individual differences within the groups themselves. In organizing a program of sex education, the leadership and the participants should be aware of the different expectations which members of the groups have. Some general observations of the needs of these groups will be presented in this chapter. When we see general lines of convergent thought between them, we can formulate preliminary goals for sex education. It must be said at the outset, however, that these are general observations leading to general goals. Each group, as it begins its program must take care to determine as accurately as possible the special needs existing for individuals within the program.

A. Young People (Ages 12 - 14 years)

Young people in the 12 - 14 year group have been studied and re-studied in efforts to understand what makes them tick. Erik Erikson has, I believe, some of the most helpful insights

into the psychology of early adolescence. He says of them,

"In their search for a new sense of continuity and sameness, adolescents have to refight many of the battles of earlier years, even though to do so they must artificially appoint perfectly well-meaning people to play the role of adversaries; and they are ever ready to install lasting idols and ideals as guardians of a final identity."¹

The church is not in the business of making, providing, or endorsing idols, but when it comes to the adolescent's questions about his individual identity we often cast about looking for one. Not finding an "idol" ready and waiting, we often say nothing. I suppose this is better than providing young people with "false gods", but it is a terrible commentary on our ability to address the problems of youth in terms they understand.

Answers to adolescent questions are supplied readily by secular society, but all too often the ideal offered is the kind of idol or false god the church wishes to avoid. Ideal figures from the culture include "George Washingtons" who demonstrate personal integrity and courage, "Alger heroes" who represent hard work and success, and "G.I. Joes" who epitomize patriotism and bravery. It was once thought that these ideal stereotypes were adequate responses to youthful problems, but that is no longer the case. This is particularly true when the young person seeks an understanding of his own sexuality.

1. Erikson, E., Childhood and Society. (W.W. Norton, New York, 1963) p. 261.

Harvey Cox, in his study of the Secular City, suggests that the ad-man has taken over the job of providing all of us with a sexual identity. Examples of two ideal models after whom we can pattern ourselves are the Playboy and the Miss America. Given the influence of advertising in molding our ideas, these two examples are common property for the young people and their parents. They represent the idea of functional sexuality. Commenting on the Miss America pageant, Cox writes:

"There is a hushed moment of tortured suspense, a drumroll, then the climax - a young woman with carefully prescribed anatomical proportions and exemplary 'personality' parades serenely with sceptre and crown to her throne. At television sets across the nation throats tighten and eyes moisten. 'There she goes, Miss America, . . .' sings the crooner. 'There she goes, your ideal'."²

Here is a sexual identity, supplied by the resources of civic pride and American industry. "There she goes" everyone. "Your ideal" in a cult of functional, commercial, sexuality.

It is a good thing that the church today offers few if any idols in whom young people can find a sexual identity. There are traces of Mariolatry and Jesusolatry in some contemporary Sunday school books, but their net effect is minimal. This is good because we are warned that idolatry is a dehumanizing process of enslavement.

In the search for continuity as it is described by Erikson, the adolescent searches for a personal identity, experiences the thrill and anxiety of freedom, desperately

2. Cox Harvey; The Secular City, (MacMillan Co., New York, 1965) p. 143.

needs manageable interpersonal relationships, and begins to use his intellectual capacities. His sexuality is part of this whole process. We can now turn and look at the way he experiences this process of growth.

1. "Who am I?"

Adolescents are involved in a struggle to build an identity. "Who am I?" is as much a statement of fact as it is a question. It presupposes that the individual who asks it is conscious of himself, but it suggests some confusion and frustration about the nature of that self. They find themselves with rapidly changing body shapes which are no longer in coordination. Boys discover their gangling legs, gargantuan feet, and embarrassingly cracking voices. Girls begin their menstrual periods, sense their swelling breasts, and are faced with the distress of acne.

"Is that me? Oh no, it can't be. I don't sound like that." This is our normal response to hearing a recording of our own voices, and the sound is usually awful. Teenagers experience a similar feeling when they begin to discover themselves. The young adolescent is uncomfortably aware that he is no longer a child and not yet an adult. "The adolescent in our culture generally desires some independence and adult status."³

3. Mussen, P.H., and Jones M.C., "Self-Conceptions, Motivations, and Interpersonal Attitudes of Late- and Early-Maturing Boys", The Adolescent (Revised), ed. Seidman, (Holt, Rinehart, and Winston, New York, 1960) p. 170

What he sees and hears coming from himself is as pleasurable and disconcerting as our response to the sound of our recorded voice. It is fun to a certain extent. One can laugh a little at the sound of his own diction, and while it may not be hearty laughter the experience is pleasantly novel. All of us are interested in ourselves and are sometimes mildly embarrassed by what we find out.

Perhaps the major source of embarrassment lies in what we expect to hear. Our expectations are often the result of observing others and attempting to fit in with what they are like. In this way, we begin to develop a self-image. To find out, as in the recording session, that we don't quite measure up to that image can be unnerving.

What the teenager sees and hears coming from himself is unnerving because it doesn't usually match his self-image. We will do well, therefore, to understand where that self-image comes from. To a great extent it is fashioned after the model supplied by parents. However, part of adolescent development requires that this model be put aside, at least temporarily, and other models tried on for size. Today, the so-called "Teen Culture" supplies the adolescent with a wide variety of models. Teen Culture is a plethora of books, magazines, movies, television shows, and popular music. It is a mixture of realism and fantasy. It is comprehensive in that it applauds the ^{both} precision of science and the chaos of life in a rapidly changing society.

What comes out of teen culture is a rapidly changing series of symbols and models. The symbols represent the teenager in a non-teenage world. One such symbol was the "Surfer." The "surfer boy" or the "surfer girl" was an idealized model of values and personal identity for millions. "He" is a bronze-muscled boy and "She" is a golden-haired girl. The surfer boy is physically attractive, carefree, energetic, healthy, daring, independent and mildly rebellious. "He" is fun. The surfer girl is coquetishly-virginal, softly-athletic, happy, fun loving and pretty. Although surfing is a regional sport of southern California, young people all over the country were able to identify with this model. Even those who lived inland, 1000 miles from the sea, were able to imagine themselves as having most of the qualities personified in the "Surfer."

To a certain extent this was an identification with fantasy, but in terms of personality development it is extremely functional. As a symbol, the "Surfer" points beyond itself to values. These values are an important part of the process in which an adolescent develops his self-image. Values are bench-marks against which the self can be measured. Eventually however, all symbols lose their vitality, and in teen culture there is an ever-flowing stream of replacements. Because the symbols change quickly, it is nearly impossible for the outsider to tell which ones are presently in vogue. Adults windup with egg on their chins by thinking they can relate to

teenagers on the basis of yesterday's symbols. The one who makes this error is written off as a hopeless square.

For purposes of communication it is important to know which symbols are "in" and which are "out." The only way to get this kind of information is to ask a teenager. The importance of this cannot be overemphasized. A minister once asked a group of young people to discuss "Who we are" and he drew a blank. They claimed they didn't know and didn't really care. Later he asked about one of the latest popular singing groups. He wanted to know who the Animals were and why they seemed to be so popular. The response to this question was surprising in that he found himself in the middle of a full-fledged, uninhibited discussion about the values and aspirations of his young friends.

Any program of sex education should attempt to help young people in their search for an identity. Their sexuality is part of the identity which is being discovered. Often a young girl will measure her sexuality in terms of the models she sees around her. The models or symbols are used in the same manner as models for dress, recreation, and tastes. When new models are tried, it is fairly easy to change the style of dress or forms of recreation, but it is an anxiety-laden affair to accept and conform to a new model of sexuality. Try as they may, twelve and thirteen year olds find it nearly impossible to measure up to models offered in the persons of eighteen-year-old movie stars.

In some ways, this accounts for the anxiety of young people over their appearances. Girls with pimples are avid purchasers of the latest skin creams and medicated make-up. Boys, noticeably smaller than girls at this age, are exercise fadists and some take to wearing elevated shoes. Hollywood stereotypes have their effect, but often it is reinforced by the anxiety of parents who want their youngsters to "measure up" in every way.

The sexual anxiety of this age group is manifested in a concern for what they look like. Most are not yet concerned about the issues of pre-marital chastity, but there is evidence that this too is becoming a problem. Dating begins during this period, if it has not begun already, and it is not long before other issues are raised.

They are curious about the sex characteristics of the opposite sex. For boys this seems to be more of an issue than for girls. Girls will often have had experience in caring for younger children. There is a certain matter-of-factness in their attitudes about male and female sex organs. In addition, there is a significant difference in the characteristics of sexuality between boys and girls. This will be considered at length later and it is enough to say here that male sexuality is focused more on touch and erotic stimulation while female sexuality is oriented toward qualities of affection and intimacy in relationships.

Interest in the birth cycle is common to both sexes at this age. The boys interests may be expressed in terms of bizarre questions and stories. Girls who have begun their menstrual periods are more sensitive in their questions about conception and birth and this is due to an awareness that nature has already equipped them to be mothers.

Technical knowledge about sex is extremely varied in this age group. The information young people have absorbed is in part determined by the amount of information given to them in school science classes and at home by their parents. Distortions are picked up in informal conversations with their peers, although a great deal of very accurate information comes from this group also.

Attitudes about sexual values are generally the most distorted. Again, this can come from parents, peers, or mass media. The public schools are usually unwilling to include a discussion of sexual values and attitudes in science and health courses. This is one area of sex education which can stand considerable improvement.

A major block in the communication of sex information and values between parents and young people is the inadequacy of vocabulary. Often times both groups have an extremely limited sex vocabulary, limited to the jargon of the bedroom and locker room. One important part of sex education would be the provision of a usable vocabulary for both groups. If there is silence for lack of words, it often is interpreted as

silence because of shame and fear.

Knowledge about sexual intercourse is ususally limited to stories and jokes. This is a subject which parents find particularly difficult (the reasons we will consider in the next section) and young people have the general impression that it is a particularly dirty affair.

Along with inadequate information and attitudes about sexual intercourse are the special problems of homosexuality and masturbation. They are special in that the degree of concern and interest in these matters varies widely between individuals. Undoubtedly most young people have heard stories about people of the same sex having intimate relations. Talk about this, homosexuality, is even more limited than talk about intercourse because of an emotional repulsion from this issue. Masturbation can become a matter of great concern in later years since it is estimated that over 90% of the male population masturbates at one time or another between the ages of 16 and 25.⁴ The fact of masturbation is not the problem but the effect of attitudes about it on the sexual identity is.

Attitudes toward the opposite sex begin to take shape during early adolescence. The type of attitudes which develop is to a large extent dependent upon experiences in early dating and parental attitudes. Over and over again the

⁴ SIEGUS Discussion Guide No. 3. (Sex Information and Education Council of the U.S., New York, 1966) p. 2. "Above ninety per cent for males, and above sixty percent for females, over a period of time, however, is perhaps a more realistic figure."

question is asked, "How should you treat a girl (or boy) on a date?" The social graces are a matter of experience and practice as well as underlying attitudes. At this age level the development of healthy attitudes is a primary responsibility of the adult world and confused attitudes are a problem for the world of the young.

Perhaps, for the adult, problems of acne control and chastity are unrelated. But let there be no mistake about it. As a young person finds himself resolving the "simple" problems, he is in a process of establishing lasting attitudes about himself. The attitudes he develops at an early age are likely to have an effect on his patterns of behavior later on. An analogy offered by James Peterson is worth quoting at this point. His comments are about marital adjustment but they apply to adolescent identity as well.

"It is seldom pointed out that first adjustments . . . become permanent ones. When I was young, I learned to drive cars over the mud roads of the central northwest. There, when it rained, the first person who drove over the wet gumbo made a deep track. That track served as the inevitable pathway for all subsequent cars. The rut made by the first person who slipped and slid along became the way for others. The rut only became deeper as the day grew longer. In much the same way, it can be demonstrated that the ways of life achieved by young people during the early (. . . years of adolescence) tend to become permanent ones."⁵

5. Peterson, James A. Toward a Successful Marriage. (Charles Scribner's Sons, New York, 1960) p. 64.

2. "It's a Free Country"

Paul Tillich suggests that man's freedom makes him uneasy. This awareness he calls "freedom in anxiety" or "anxious freedom".⁶ Free groping for an identity is part of the question, "Who am I?", but freedom itself is highly significant for adolescent development in general.

When we observe the behavior of adolescents we can see what "anxious freedom" is all about. They are becoming profoundly aware of their God-given freedom and yet are uneasy about the risks involved. When anyone encroaches on their freedom, regardless of the intent or the person who does it, there is no end to the resentment which builds up. Everyone in authority -- parents, teachers, clergy, police, etc. -- is a potential threat to this newly discovered freedom. Normal resentment inevitably builds up. Sooner or later this resentment is directed toward God.

Actually the feeling of resentment toward God is the working out of an inclination that has been there all along. It is part of what the church means when it speaks of Original Sin. It is the tendency to seek autonomy and become something we are not. We want to be "as gods."⁷

Freedom is a two-edged sword and we can cut both ways with it. Structured freedom can be the fulfillment of life while unstructured freedom can be destruction. For young

6. Tillich, Paul, Op. Cit. p. 35.

7. Genesis 3:5, Commentary by vonRad, G. Genesis, (The Westminster Press, Philadelphia, Pa., 1961) pp. 87-90.

people the first attempts to exercise freedom in behavior involves cutting both ways at the same time. We recognize this as their demand for freedom from parents and their acceptance of conformity to the crowd.

A recent popular song reflects the ambivalent attitude underlying this kind of behavior. "It's my life and I'll do what I want," is one verse of the song and it's a statement of real truth. The question which needs to be dealt with is, "What do you want?"

Teen culture gives some answers. It tells the young person "What's happening." It tells him the "top ten songs", the "top ten movies." Hair styles are dictated along with dress styles and taste in food. It tells him what's "gear" to wear. Adults see this as just another form of authority which is not as good for their children as the parental authority it has replaced. True as this may be, the significant fact is that here at least the young person is able to exercise freedom and choice. He had no choice in the selection of his parents, but he has freedom of choice in the affairs of teen culture. He, therefore, chooses substitute authorities. Parental feelings are hurt in the process, but this is one price for adolescent growth they should be willing to pay.

For girls the most enduring "authoritative" publication has been Seventeen Magazine. It is a "you" centered journal. Under seven categories it discusses, "What You Wear," "How You Look and Feel", "Home and Food," "Fiction," "You the

Reader," "You and Others," and "Having Fun." The formula for success has been ⁱⁿ its objective of enabling and assisting teenage girls in the construction of a well-rounded personality. It is relatively non-dogmatic in its approach and the reader gets the feeling she is free to accept or reject its ideas.

For young people freedom is threatened when an adult gets too serious about a particular subject. When an adult puts on his "serious-subject" voice, he is giving that subject the kiss of death. With boys this is especially evident. At the age of 13, the most important quality they possess is their ability to be casual. It amounts to equating casualness with freedom. Their favorite magazine is Mad and it is designed as a spoof on all "serious" subjects. A recent satire had Huntley and Brinkly reporting, "In Washington today, the Medicare for Acne law was declared unconstitutionalville by Earl Warren and the Supremes. " There is real freedom in a funny story and the zanier it is, the better they like it.

It's an old saw today that freedom and responsibility go hand in hand. One reason young people tend to reject the responsibility required of them by their parents is because they have grown up in a world where adults deny their own responsibility at every turn. It is a world full of uncertainties for which the adult world seems unwilling to accept responsibility. Prevalent adult attitudes about politics ("You can't beat City Hall") and civil rights have a profound effect on the younger generation.

With great self-confidence young people are demanding freedom from the problems created by their parent's generation. They want to believe that in freedom, they will not make so many mistakes. Popular music expresses this attitude.

"They say look at the mess you're in
We say don't point your fingers
It's your world that we're living in
And in your world no-one's safe at night
It's a world full of fright and doom
And the bomb's that go boom, boom, boom."⁸

This attitude about freedom is potentially very constructive in that it reflects an awareness of problems which need to be solved. As young people have the opportunity to function as free individuals their experience with disappointment and failure becomes the corrective which brings freedom into some kind of group structure. The more he functions freely, the more he will find himself functioning within group structures. The price of functional freedom is group membership, and the price of group membership is some acceptance of responsibility for the behavior and welfare of the group.

Peer group pressures on the individual are the strongest element of control felt by adolescents. They are in a bind between their desire to be a free agent and their desire to have the relationship of group membership. It is no fun to be "out of it." When one 14 year old boy was asked if he thought "Making out" was alright at his age, he answered in terms of group acceptance. "I guess so, as long as you know what you're doing without making a 'dillbert' out of yourself."

8. Evans, P. and Tarnes, P., Our World (Recorded by Johnny Tillotson on M.G.M. Records) copyright 1965 by Matsen Music and Port Music.

The young adolescent wants to be free, but not to the extent that he makes a "dilbert" out of himself. He wants freedom, but not at the price of being alone.

3. "It's better to have somebody to fight with, than nobody at all."

With pristine logic a 13 year old girl explains, "If you're not in, you're out." This really sums up the substance of peer group pressure.

Just prior to adolescence, boys and girls choose best friends for themselves. One reason for having a best friend is to have somebody to play with. The need for inter-personal relationships is basic to human beings from birth, and it is only the style of these relationships which changes as a person matures.

Upon entering adolescence it is observed that girls begin to share with their "best friend" those things about sex which are unsharable with parents or any other person. The twelve year old girl tends to; "Select

"Select one special girl friend of her age. The two are inseparable, they share hundreds of secrets which cannot be told to anyone else . . . The secrets they share usually are about the sexual behavior of other people, frequently adults, on whom they tend to spy, and about sexual matters—sex differences, intercourse, menstruation, and pregnancy. A great deal of whispering and giggling accompanies the sharing of these secrets."⁹

9. English, O.P. and Pearson, G.H.J., Emotional Problems of Living, (W.W. Norton & Co. Inc., New York, 1955) p. 331.

Boys at this age are less concerned with "intimate" subjects as such, but are dependent on one another for the kind of intimacy which takes the form of horse-play, joking, teasing, wrestling, etc. "It's better to have somebody to fight with than nobody at all."

Among boys, sex is talked over within this framework of rough-housing. At some point in adolescence, young people begin to explore heterosexual relationships. The early explorations are crude. Girls bait the boys and giggle hysterically. Boys, accustomed to punching and poking each other, use the same approach in their early relationships with girls. Neither approach is satisfactory to the opposite sex, but they represent the first faltering attempts to establish some kind of heterosexual relationship.

As long as the approaches are crude and unsatisfactory, most young people continue to maintain "best friend" relationships with their own sex. Gradually more mature forms of expression are developed and the needs for an intimate interpersonal relationship are satisfied in the person of someone of the opposite sex.

The adolescent has a lot to learn and nature has endowed him with curiosity and intelligence. As heterosexual relationships develop, teenagers begin to deal with ethical questions. The basic question is really, "What shall I do that will cause my relationships to flourish and grow?" Sex ethics is a problem for all of us, and the teenager begins to

develop an ethic within the context of his early relationships.

Parents often look to the church as the institution which will provide the Code. It is looked upon as the depository of cultural values, and it is the church which is best equipped to answer moral questions. Much of this attitude is well founded, but the difficult problems in sex ethics are not particularly relevant at age 12 and 13. If the church is to have a role in sex education at this age level, it should be aware of the ethical side of things, but not make it the central thrust of its program. The difficult problems of heavy petting, oral-genital contact, and pre-marital intercourse are issues for the continuing program in later years.

Responding to parental anxieties, churches often make the mistake of viewing sex education as the teaching of a code. As Niebuhr has suggested, nothing is so irrelevant as the answer to unasked questions. If the questions are raised within the context of the search for an identity, the use of freedom, or the need for friendship, they should be answered. But the mistake of assuming greater problems than actually exist is one to be avoided.

Bishop Pike sums up the issues of sex education for the church in his book Teenagers and Sex. His main point is one with which I am in full agreement. Sex education is a continuing process which begins at an early age. The churches' and schools' programs, "cannot serve as a surrogate for you

(the parent) in this regard."¹⁰

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During the early teen years, young people begin to "drop the curtain" in their relationships with parents. This is a healthy and necessary part of growing up. But the curtain is not an iron one. Parents continue to have a great influence on the attitudes of their children. This matter of attitudes is the main line of communication between the two generations and it is essential that parents recognize what their own attitudes are. If new models are being sought by people in this age group, parents who seriously consider themselves and their own attitudes about sex may well provide one among the many new models which can be tried on for size.

B. Parents

We have seen how parents have an effect on the development of personality and the attitudes of their children. We have also seen some of the specific needs of people as they enter adolescence. We turn now to look at the needs of parents, particularly as these needs relate to their children's evolving sexuality.

There is a lack of data on this subject. Little serious study has taken place concerning the needs of parents as they seek to maintain with their children relationships which

10. Pike, James A., Teenagers and Sex. (Prentice-Hall, 1965) p. 45.

include the sexual dimension. It is taken for granted that parental attitudes about sex effect their children's attitudes, but not much documentation is available concerning the dynamics of parent-child relationships in the sexual sphere. Most of what is available starts with the assumption that parents can, if they will only take the time, give their children an adequate sex education. The assumption is erroneous in that it does not take seriously the fact that parents have problems with sex which are as complex as those of their children. Being a parent does not resolve all of the problems. An investigation into the dynamics in parent-child sex education would be of great help to those responsible for bringing parents and young people into dialogue about sex.

This is just one gap in our understanding of how family life in general is affected by specific relationships within the family. We really do not know what the effects may be of intrafamily stress on specific relationships. One writer remarks:

"We do not deny that each of these family 'systems of interaction' - marital, parental, and sibling - affect the other. The way they affect the other is not always clear. Nor is it to be taken as undisputed doctrine that serious problems in child rearing are always a reflection of marital discord, as some psychotherapists would contend."¹¹

Although we have no clear understanding of the dynamics

11. Fairchild, R.W., "Parental Stress in Protestant Homes: Clues from Research," Sex, Family, and Society in Theological Focus, ed. J.C.Wynn, (Association Press, New York, 1966) p.95.

involved, it is essential that we accept the premise that interaction does occur and that it has an effect on the individual family members. In our efforts to determine what the goals of a sex education program should be we must consider the parental needs. These needs are important in that a genuine learning situation will exist when divergent needs are being grappled with. Parents are people too, and being people involved in sex education their needs will necessarily affect the enterprise.

In this section we will consider four specific issues. They are:

1. Ambivalent attitudes about sexuality.
2. Confusion about parental roles.
3. Hostility toward the "younger generation".
4. Experience with peer relationships.

Generalizations about parental needs are difficult. What will be said here does not necessarily mean that all parents experience difficulty with these issues or that the degree of difficulty is the same for all parents. These observations are made in order that they may be considered within the broad outline of our goals for sex education.

1. Studies of marital adjustment indicate that sex and attitudes about sexuality play significant roles. The poor marital adjustment is often evidenced by poor sexual adjustment. . . . the increasing separation and divorce rates, as well as the increased amount of extra-marital sexual indulgence, are an indication that many married couples are not finding sexual

compatibility and happiness."¹²

If the sexual adjustment of parents has been less than satisfactory, there will be some difficulty encountered as they attempt to help their young people become mature adults. Some parents fear, "That their adolescent child will have a sexual experience and become morbidly unhappy over it . . . or that he will have some pleasurable experience the parent himself has missed."¹³

Whatever the reaction to a poor sexual adjustment may be, we are aware of negative effects it can have on adolescent development. However a simpler and more basic issue is the problem of ambivalent attitudes about sex. Regardless of the adjustment parents have made, they have lived long enough to develop some fairly set attitudes about sexuality. Often there is ambivalence in these attitudes. A woman may be genuinely satisfied with her sex life and at the same time have the feeling that anything so enjoyable must be wrong. Many of our ambivalent attitudes result from a religiously narrow outlook on life. The effect of medieval religious thought to some extent affects our present day outlook. The ecstasy of sexual intercourse seems to be too good for us. If it is so pleasant, it must be sinful.

12. English, O. J., "Sexual Adjustment in Marriage", Modern Marriage and Family Living, ed. Fishbein and Kennedy, (Oxford Univ. Press, New York, 1957) p. 215.

13. Ibid. p. 220.

This kind of attitude is a plague which gets passed on from generation to generation. Depth psychology indicates that even the most outspoken advocates of sexual liberality are often plagued by and motivated by deep feelings of guilt. A program of sex education should enable parents to openly discuss their attitudes. Too often they go undiscussed. Some expression of what sexuality means within the context of Christian love would do much to relieve feelings of ambivalence and guilt. Most parents can welcome the assertion that "interpersonal love is the emotional foundation of sound marriage" and that this interpersonal love "includes and culminates in the sexual act."

In this matter of basic attitudes about sexuality there is a real need to clear the air. I am reminded of Bonhoeffer's beautiful reflection on sexual love.

"But, speaking frankly, to long for the transcendent when you are in your wife's arms is, to put it mildly, a lack of taste, and it is certainly not what God expects of us. We ought to find God and love him in the blessings he sends us. If he pleases to grant us some overwhelming earthly bliss, we ought not to try and be more religious than God himself."¹⁴

2. There is role confusion in parent-child relationships. Popular monthly magazines attest to this fact by their great outpouring of articles on "How to be a good parent." Much of it is drivel. The anxieties of parents are too often

14. Bonhoeffer, D., Letters and Papers from Prison, Macmillan Co, New York, 1962) p. 113.

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aroused by sensational stories about parental pitfalls. Most parents who take seriously their job in nurturing children are plagued by normal, unavoidable anxieties anyway, and the "scare" stories do a real disservice to them.

Advice is cheap and parents get lots of it. The basic problem lies in deciding what is right for a parent in a given situation. This is the hard work a parent must do on his own. Nobody can do his job for him, and no amount of free advice will resolve all the problems. What may be reasonable advice to one couple may be totally unrealistic for another. The idea that specific instructions can be given to cover all situations is fantasy.

When it comes to sex education in the parent-child relationship, all of the attitudes and experiences of the adult will necessarily be brought to the situation. Some awareness and acceptance of these attitudes is necessary if the parent is to have some control and freedom in the situation instead of being controlled by circumstances. If the parent is aware that he has strong negative attitudes about sex, an honest acceptance of these feelings will go a long way toward insuring the honesty which this enterprise calls for. To say to a youngster, "I feel a little uncomfortable talking about sex," would be a welcomed breath of fresh air.

The task of being honest about our feelings is made difficult by a false sense of pride and the unreasonable expectations of society. Because of pride, we often refuse

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to admit, even to ourselves, that we have "bad" feelings. In most human relationships pride needs to be sacrificed if honesty is to prevail.

There is also a strong sense of social pressure which gives us the impression that we must be "experts" in parenthood. The unrealism of this expectation is clear, but the strength and persistence of it in our society is quite evident. We can all agree that nobody is an ideal parent, but we are still nagged by a guilt feeling that tells us we should be.

Another pressure of society on the parent is the one which demands compatibility, conformity, and propriety. Our fear is that we will be socially embarrassed by the behavior of our children. When it comes to the sex education of our children, this fear is expressed in our concern to make out a strong case for chastity. The fear of social disaster is so strong that many courses in sex education might well be called "Training in Chastity."¹⁵ There is a strong case for chastity but ~~can it not~~ be kept in balance with other issues? When this issue is the issue, sex education is little more than a defensive maneuver motivated by fear. From beginning to end, opportunities for dialogue are suppressed.

15. Sex Education and Training in Chastity is the name of a book published in 1930. It is a singularly medieval treatment of sex education and was prepared in response to Pius XI's condemnation of "naturalistic sex education." (Kirsch, F.M., Sex Education and Training in Chastity, Benziger Bros., New York, 1930).

A more constructive motivation is parental concern for the happiness and well-being of their children. Information needs to be given for reasons of safety. The parent who wants to protect his child from sexual assault is aware that he may say too little or too much. If he says too little, he is not taking necessary precautions. If he says too much, he may be creating unnecessary fear and anxiety in the mind of the child. This is a particular problem for parents of younger children but a similar one exists for the parents of adolescents. Since they are aware of the potential for happiness or misery in human sexuality, they fear the results of an unhappy experience. Years ago this concern was primarily a concern for female virginity. The double standard allowed an easier solution for boys. We are now aware that sexual maladjustment is not simply a female affair. Unsatisfactory sexual experiences affect people regardless of sex.

Whatever causes our concern for pre-marital chastity -- social, psychological, or religious -- it is an issue which will have to be dealt with in a program of sex education. The attitude of the parents as they approach this subject will have a great deal to do with whether or not their values are accepted or rejected. A dogmatic attitude may well mean that parental values are not even considered.

An open consideration of parental standards requires that the parents have some clear idea of what their standards are. Fuzzy thinking which says it's alright to cheat in some areas

of social relationships (e.g. business, traffic laws) but wrong to "cheat" in sexual relationships will not do. An in depth assessment of one's own values is a prerequisite to honest dialogue. An ambiguous norm invites infractions.

"What practical steps can increase the likelihood that premarital intimacy will be limited? First, the standard needs to be made clear-cut."¹⁶

3. "This younger generation" is an expression often used in a hostile manner. It reflects some of the negative feelings we have toward our own children. The parent who has no hostile feelings is a "rare bird" indeed.

There are satisfactions involved in being a parent.

"When parents themselves are questioned concerning the emotional rewards of parenthood they place great emphasis upon the friendliness their children show toward them, the companionship they derive from them, the interests they share with them, and other features that represent a loving relationship."¹⁷

The effect of an adolescent's rejection of the old parent-child relationship is painful. Most of the features that represented a loving relationship disappear or are displaced. Normal feelings of hostility toward the teenager are the result.

Other hostile feelings may be present also. The earlier parent-child relationship may ^{not} have been satisfactory. The rewards of parenthood may not have been great enough to compensate for the inconveniences of parenthood. If there is

16. Blood, R.O., Marriage, (The Free Press of Glencoe, Macmillan Co., New York, 1962) p. 146.

17. Jersild, A.T., "Emotional Development", Child Psychology, ed. L. Carmichael, (J. Wiley & Son, Inc., New York, 1960) p. 898.

already an unhappy relationship when the child enters adolescence there is a probability that stress in the new relationship will be even more severe.

Many parents are unable to accept feelings of hostility toward their children. These feelings often are repressed and have an effect on the relationship between husband and wife. Often these feelings are projected. Since feelings of hostility toward one's own child are unacceptable, these feelings are vented on the friends of the child. "No boy is good enough for my daughter", or "Johnny's friends are a pack of juvenile delinquents", are common expressions of this kind of hostility. Sometimes the expression is more direct and takes the form of "discipline". "If you can't act your age, you can't go out." The inconsistency is that the young person is often punished precisely because he is "acting his age."

4. There is a real need by parents to feel competent. When it comes to sex education they may feel very incompetent, indeed. Much of what they take for granted in their own lives is difficult to articulate. There is often a lack of technical information on the part of parents, and this in itself makes it difficult to communicate about sex.

In most other aspects of our lives we have the opportunity to talk freely and exchange ideas with other people. When it comes time to relate information about sex to young people, we find that our experience has been limited. We have not talked seriously and openly with other adults about

the sexual side of life. Our conversations have been limited to gossip and "off-color jokes". We find that we're singularly inexperienced in the serious articulation of information and attitudes about sex. This gap in our experience can be corrected in an organized program of sex education in which parents participate. Too often "sex education" is "for the young people." A program which takes seriously the needs of parents will surely implement methods for parents to gain experience in the discussion of sex.

In concluding this chapter we need to summarize our generalizations about the issues facing parents and young people.

For the young people we have seen:

1. The need to establish an identity which includes a balanced understanding of human sexuality.
2. The need to experience inter-personal relationships. In adolescence, these relationships include members of the opposite sex.
3. The exercise of freedom is a necessary part of the process leading to maturity.
4. The need to experiment with non-parental models of dress, recreation, and values.
5. The need for information and a vocabulary that will enable young people to maintain communications with the adult world.

For parents we have seen:

1. The problem of ambivalent attitudes about sex and how these attitudes may be communicated in a negative way to young people.
2. Some of the concerns about parental responsibilities need to be discussed. Confusion about parental roles is a major problem in parent-child relationships.
3. The existence of hostile feelings toward young people in general may be the projection of particular intra-family hostilities.
4. There is an experience gap in parental preparation for the job of helping young people come to an understanding of sexuality and sexual values.

Given these observations, it seems clear that the general goal of a balanced curriculum for sex education would be: To assist in the establishment of dialogue between adults and young people concerning sexuality as an integral part of one's total being.

The primary objectives of such a program would be to help adults and young people deal with the issues raised by the fact of evolving sexuality in adolescence.

1. Adults

- a. To help adults clarify in their own minds the way they feel about their own sexuality and the sexuality of their children.
- b. To help parents encounter the needs of their adolescent children as sexuality becomes an important dynamic in their physical and emotional growth.
- c. To provide opportunities for experience in discussing the issues.

2. Young People

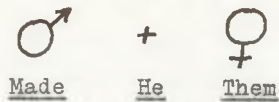
- a. To experience an honest encounter with the adult world in which the subject of sex and the issues of sexual behavior are openly considered.
- b. To assist young people in their search for a personal identity.
- c. To provide the necessary vehicles of communication, sex vocabulary, and information with which they can enter dialogue within their own peer groups and with the adult world.

The curriculum would not be designed to;

1. Remove parental responsibilities
2. Provide an unexamined code.
3. Act as a "sea-wall" against the influences of contemporary culture.

4. Meet the requirements of a scientific course in biology, psychology, or anatomy.

The hope for such a curriculum is that it will free people to enter the kind of dialogue about sex that will enable them to work out in their own lives the commandment, "That you love one another."



A Program for Sex Education for
Parents and Young People in Grades 7, 8 and 9

A. Preface

We are particularly indebted to the insights of Professor Lester Kirkendall into the nature of sex education. Many of the ideas contained in this program are a response to the challenge he sets forth in his important paper "Sex Education" published by the Sex Information and Education Council of the U.S. In this paper, he suggests corrections which need to be made in programs of this sort in order to avoid some of the "inadequacies and the narrowness of the traditional concepts." The following are his suggestions for "A New Look."²

1. Once and for all, adults must accept as fact that young people of all ages are sexual beings with sexual needs.
2. Sex education must be thought of as being education not moral indoctrination.
3. Sex education must help us understand sex in its relationship to social patterns and developments.
4. Sex education for adults must be given much greater emphasis.

1. Kirkendall, L., "Sex Education," Discussion Guide No. 1, (Sex Information and Education Council of the U.S., New York, 1965)
2. Ibid. pp. 7 - 10.

5. Those providing sex education must take into account the current freedom in choosing and in personal decision making that now exists.
6. The chief determinant of sexual conduct is not factual information but the general feeling of satisfaction and worth which the individual has been able to develop about himself as a person.
7. The core of the educational structure that can provide for the kind of sex education needed must extend far beyond the public schools.

Perhaps Kirkendall's most significant insight has been that a new conceptualization of sex is needed. At the 42nd Annual Conference³ of the Child Study Association of America he spoke of the old restrictive attitude toward sex and the new attitude of "sex for sex's sake." The problem with both attitudes is that they are concerned with sex as though it were an end in itself. What is needed is a new approach which understands sexuality as one human potentiality integrated with all other human potentialities. This approach can be called "new" but it is precisely the approach reflected in the Hebrew concept of totality (see pages 46-47).

We are also indebted to the work done by the National Council of Churches. Under the direction of William Genné, the family Life Department of the NCC has become a most valuable resource for sex education programs carried out under church auspices. The Rev. Mr. Genné is the author of several books and papers on this subject with an emphasis on the role total family life plays in the process of sex education.

3. Held in New York City on March 7, 1966.

Many helpful instruments and procedures have been found in a yet unpublished curriculum prepared for the American Lutheran Church. As a fully developed curriculum plan it is unsurpassed in its efforts to relate sexuality to the insights of theology and Biblical scholarship.

Many of us have had experience with the program known as Fit To Be Tied.⁴ It has been widely used by churches all over the country in an effort to provide sex information and values for high school aged people. The great strength of this program is that it takes its cues from the questions asked anonymously by the young people. Each time the program is presented, the interests and needs of the participating young people are taken up and used as the specific content of that particular program. Experience with this program is responsible for our confidence that effective sex education can be accomplished by the churches.

Because Fit To Be Tied is designed for use with high school age people, it has two drawbacks. First is the problem of adolescent independence from parents. At the high school level, it is too late to begin creating dialogue about sex in the home. Feelings of mutual hostility have had time to build up and become fixed. Attitudes about sex have likewise become fixed and these attitudes may be distorted. If

4. Batten, C. and McLean D., Fit To Be Tied, (Seabury Press, New York, 1960).

a program of sex education is not initiated before high school, all that can be accomplished is a repeating of information with which they are already familiar and about which they have fixed attitudes.

The second drawback to Fit To Be Tied is that the least articulate group, the ninth graders, often do not have their needs met. Fit To Be Tied is built around a procedure whereby the young people are enabled to record anonymous questions about boy-girl relationships, biological and psychological development, and marriage. A program which recognizes the needs of younger people is needed. Such a program will focus less on marriage and more on biology. The program will deal with issues concerning boy-girl relationships taking into consideration the naivete of the age group and the difficulty they have in expressing themselves.

There is some question in my own mind as to the value of programs of sex education as such. Too often a program is started in the hope that a four or five week experience will solve all the problems. This is an unrealistic assumption and it is the actual weakness of many programs. A realistic program will begin by recognizing that sex education is a continuing process. The comment of a sixteen year old boy expresses this idea succinctly when he states we need to, "Educate the whole age range. Right! From the early years right up until they nail the lid on them."⁵

5. Calderwood, D., "Adolescents' Views on Sex Education," Journal of Marriage and the Family, vol. 27:2, (Reprinted by SIEOUS, New York, 1965).p. 6.

Any program of sex education should be conceived of as having a pump-priming function. The process begun in the structured talks and discussion groups needs to be carried over into family life and peer group relationships. The structured sessions can be seen as training people to have a positive influence on the groups in which they are members. Acting creatively in a variety of social relationships is congenial to the idea of Christian discipleship.

B. Introduction

Young people are a bewildering group. Most of us have forgotten what the feelings of anxiety and pressure were like when we were young. Encountering a group of giggling girls or rough-house boys, leaves us shaking our heads. "Why", we wonder, "can't they ever settle down and be serious." For most parents, the period of their children's early adolescence is distressing and difficult more than it is satisfying and pleasant.

This period of growing up is part of God's plan. We can look for His activity in the chaos of these years, or we can close our eyes and hope for them to be over as quickly and painlessly as possible. But when we close our eyes and shake our heads and throw up our hands in disgust, we are saying something to our young people.

We may be telling them we don't think they are very important. We may be saying that "teen years" are terrible

years and should be gotten over as quickly as possible. What we may be saying is that we don't think much of creation and the process of growth that God has built into it. None of us likes chaos and the discomfort that goes with it. But this is as much a part of God's creation as the more pleasant features. Our attitudes affect the attitudes of our young people.

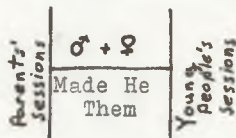
Fr. John Philbrick suggests that young people's growing pains are like what we see in the world of plants and flowers. In the plant world, we begin with a perfectly shaped seed resting in the soil. At the time of germination, when the seed begins to grow, we see a bewildering sight. Looked at under a microscope, the whole structure of the seed changes. All of its parts are in a state of complete and utter confusion. It loses its shape and symmetry. Everything seems to be pushing and pulling in different directions. Its shell cracks. The seed is in complete chaos. And then, it begins to take shape again. The parts begin to fit together and the seed grows. It is no longer a seed, but a young plant.

Without the chaos of germination, the seed could never become a plant; and without the same kind of confusion, our young people can never become adults.

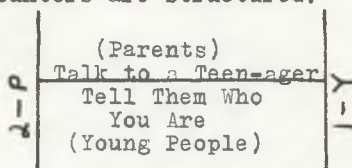
Parents have feelings too. Their feelings about sex will affect the type of sex education they provide for their children. In fact, parental attitudes are a primary educative influence. The attitudes and anxieties of both parents and

young people will be the primary foci of this program.

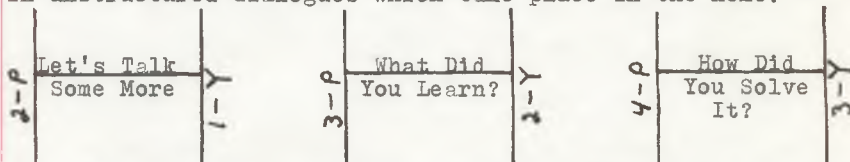
The stated goal of this program is to assist in the establishment of dialogue between adults and young people concerning sexuality as an integral part of one's total being. In order to facilitate this, we can depict the program as having the shape of the letter "H". (Actually there is a series of "H's"). The parents and young people are engaged in a series of formal sessions which run parallel to each other.



At different points along the way, the two groups are brought into contact with each other, forming the cross piece of the "H". These encounters are structured.



The parents and young people are each participating in their own structured sessions, and they will be encouraged to engage in unstructured dialogues which take place in the home.



The extent to which these "informal H's" take place will depend upon the willingness of both side to engage each other in dialogue. Evaluation of the program can be made in terms

of whether or not dialogue outside the structured sessions takes place.

It will be noticed that the parents have their first session one week before the young people have their first session. This is intended to give the parents a head start in the analysis of their own attitudes. Some soul-searching may be necessary on the part of individual parents. Be that as it may, parents have had a longer time to develop their attitudes and time may mean that attitudes are taken for granted. In attempting to enter dialogue⁶ with young people, whose attitudes are not yet fixed, nothing can be taken for granted. In this program, the parents have the harder job because what is being called for is a conscientious self-analysis.

As in the Bible, guilt is difficult to accept. However, if it is not recognized, the church's proclamation of forgiveness makes no sense. In our attitudes about sex there are elements of guilt, uneasiness, and excitement. Before we can communicate any attitudes of wholeness about sex, these elements need to be recognized and accepted. Perhaps the most honest thing a parent can say to his child is, "You know, sex is not easy to talk about because we all have some

6. "Dialogue" is defined as a conversation between two or more persons in which there is an exchange of ideas. Each party to a dialogue must be willing to trust the other and attempt to understand the meanings of the other.

pretty strong feelings about it. I know what some of my feelings are and I think we can talk if I don't let them get in the way. How about you?"

The sessions for parents and the sessions for the young people take place during the same hours in the same building. It is recommended that the sessions be limited to two hours. A time limit should be set at the beginning of each session. This will enable both groups to work at approximately the same pace, and will provide a certain incentive not to waste time.

C. Outline of the Program

This program provides meetings for parents and young people (grades 7,8, and 9) meeting in concurrent but separate sessions. Any parents who wish their children to participate are required to enroll for the three sessions for parents. Parents of younger children may enroll also.

Sessions for Parents: Three sessions are required. The fourth session is optional.

A. Session 1-P⁷

1. Introduction of the purposes, goals, methods and literature.
2. An outline of the over-all program.
3. An experience in decision making. "A Girl in the Shower"
4. Small group discussions.

7. Parents' sessions are referred to as 1-P, 2-P, 3-P, and 4-P. Young peoples' sessions are referred to as 1-Y, 2-Y, and 3-Y.

- B. Session 2-P
 - 1. A survey of teen-culture.
 - 2. An experience in dialogue. "Talk to a Teen-ager."
 - 3. A group discussion about "The Younger Generation."
 - 4. Recording anonymous questions.
- C. Session 3-P
 - 1. A film: "Human Growth".
 - 2. A sex knowledge inventory.
 - 3. Questions and answers with a doctor and a priest.
- D. Session 4-P (Optional)
 - 1. A workshop in question answering.
 - 2. Problem solving using the "case-method".

Sessions for Young People: Three sessions are planned for the young people. Their first session begins one week after Parents Session #1-P and meets concurrently with Parents Session #2-P in the same building.

- A. Session 1-Y
 - 1. A skit depicting broken lines of communication. "Nobody Listens Anymore".
 - 2. An experience in dialogue. "Tell Them Who You Are."
 - 3. Recording of anonymous questions.
- B. Session 2-Y
 - 1. A film: "Human Growth".
 - 2. Question answering by doctors and ministers.
- C. Session 3-Y
 - 1. Workshop in problem solving. Small groups.
 - 2. "Test yourself." A test which is administered by and graded by the young people themselves.

D. The Parents' Sessions

#1-P Attitudes About Sex

Materials Needed:

1. Mimeographed outline of the program (Pages 89-90)
2. Literature (Appendix C)
3. "A Girl in the Shower" (Appendix B)
4. Pads of paper, pencils, blackboard
5. Refreshments

Focus for this Session: Parents need to deal with their own feelings if they are to do an effective job of sex education.

These feelings may include;

- Guilt or happiness about personal experiences
- Shame or enthusiasm about the sexual side of life
- Fear of the explosiveness inherent in sexuality
- Embarrassment in discussions about sex
- Strong feelings of propriety and impropriety
- Satisfaction or dissatisfaction about one's own sex life
- Hostility toward the opposite sex.

Whatever the feelings may be, the fact that they exist cannot be doubted. We manage to express them in positive and negative ways. The problem created by negative attitudes about sex is the primary focus of this session.

Goals:

1. To share our feelings about sex with other adults.
2. To consider how our attitudes are affected by the opinion of the majority.
3. To consider ways in which our attitudes affect our behavior.
4. To discuss how our attitudes and behavior affect the sex education of our children.

Introduction: The leader should prepare a few introductory remarks expressing the idea that sex education needs to be education that considers sex as one aspect in the wholeness of human personality. Sexuality is neutral in that it can be

the source of great satisfaction or great pain. As Christians, we are concerned about human sexuality because it is one of God's gifts to man and we have the responsibility to understand and use it wisely.

Physical Arrangement and Materials: The room should be set up with chairs in an almost circular arrangement. At one side of the circle there should be a table and behind it a blackboard. The leaders⁸ should sit in the circle wherever they find it convenient. On the table there should be the display of literature recommended in Appendix C.

Blackboard

Table

x x
x Chairs x
x x x x

Near the table should be the instrument called "A Girl in the Shower" which is described in Appendix B. On each chair, ready for use, should be pads of paper and pencils, and a mimeographed outline of the course. (Outline on pages 89-90 can be used.)

Procedure:

1. Parents are welcomed and encouraged to look over the display of literature.
2. Name tags are to be filled out giving:
 - a. Name of the parent
 - b. Ages and sex of children
3. An explanation of the course and its outline is given by the leader, followed by his introductory remarks. Remind the parents that it is important to limit the session to two hours.

⁸ The selection and training of leaders is covered in Appendix A.

4. Ask for questions and comments.
5. Set up the "Girl in the Shower" (Appendix B). The leader begins the discussion by suggesting that nakedness is an issue which most of us have some feelings about. The group is asked to express themselves as to whether it would be appropriate or inappropriate for the door of the shower to be opened. (The way this question is posed will have an effect on the responses. Some will respond in terms of what they think the leader wants the response to be. The leader should be aware of this and try to maintain a neutral attitude.)
6. Leader asks for a discussion of the question.
7. After a period of discussion, the leader asks for a vote on the question of whether or not the door should be opened.
8. The votes, by a show of hands, are counted .
9. The group is split up into two or more sub-groups for discussion of ~~the~~ questions. The sub-groups should be no larger than 10 people.
 - a. Why did the group vote as it did?
 - b. What are your personal feelings about acting on the decision of the majority.
 - c. To what extent are our personal attitudes controlled by majority rule?There should be a recorder in each group who will record the answers and ideas about these questions. Discussion limited to 40 minutes. Ideal group size is 6-9 persons plus the leader.
10. The larger group is re-assembled and the recorders are asked to report back on the findings of the groups. These are recorded on the black board.
11. The leader should be prepared to offer some analysis of the recorded responses. He should then ask for comments and questions on his evaluation.
12. Literature should be distributed and session ended.

#2-P Understanding Teen-AgersMaterials Needed:

1. Literature display (Appendix D)
2. Record player and rock 'n' roll records
3. Pads of paper, pencils, and blackboard
4. Refreshments.

Focus for this Session: Teen-agers are on an expedition in search of an identity. This includes an understanding of their own sexuality. Much of this search comes out in the form of chaotic "teen-age" behavior. Everything from dancing to study habits can be used as a vehicle through which the young person expresses his feelings about what he finds in his search. Parents need to understand the meanings of these "antics" if they are to understand teen-agers.

Much of teen culture is symbolic in that it expresses attitudes and values which teenagers seek to identify as their own. By asking a teenager to tell you about his favorite songs and actors and cars etc., adults are asking to be allowed to enter a dialogue with the teen-age world. By asking a teen-ager to tell you what he is interested in, an adult and a teen-ager can share their ideas with one another. Young people would like to be understood, by themselves and others, and parents need to understand.

Goals:

1. To experience dialogue with a teen-ager.
2. To learn something about contemporary teen-age values.
3. To gain information about resources that are available to help parents understand the stage of development, called adolescence.

Introduction: The leader should prepare some introductory remarks about teen-age culture - its symbolic value and the way culture as a whole affects our attitudes toward life. (Some suggestions along this line are contained in Chapter 2, pages 52-67).

Physical Arrangement and Materials: The same arrangement of chairs and table as in Session #1-P. On the table is a display of teen-age literature (Appendix D). Also on the table will be a record player and some popular rock and roll records.

Procedure:

1. As the parents enter, they are greeted by the sounds of rock and roll music played at a loud volume. They are encouraged to browse through the display of literature and the volume of the music is gradually lowered 'till it is turned off.
2. The leader welcomes the parents and makes his introductory remarks about teen culture. (15 minutes) Observations on teen culture are encouraged.
3. The leader introduces an experiment called "Talk To a Teen-ager." It is explained that the young people are meeting elsewhere and that they will be asked to meet on a one to one basis with an adult who is not their own parent. The conversation is meant to give the teen-ager an opportunity to express his likes and dislikes to an understanding adult. It is hoped that the adult will have an opportunity to practice the art of "good listening" and "sympathetic conversation."
4. Adults and teen-agers are paired up and given 30 minutes to talk and have some refreshments. These conversations should be kept on a one to one basis so far as is possible. A friendly and relaxed attitude should be demonstrated by the adult. Questions and answers about specifically "sexual" topics are not expected but they may come up and should be accepted as they do.

5. The parents and the young people rejoin their own groups after 30 or 40 minutes.
6. Parents are asked to discuss what they learned and how they felt about the experience.
7. The leaders ask the parents to record their questions about adolescent growth and maturity, and their questions about teen-age dating and sexual behavior. (The procedure is outlined in Appendix I).
8. The parents are told that these questions will all be answered in Session #3-P.

#3-P Sex Information and Vocabulary

Materials Needed:

1. Pads of paper and pencils.
2. Film: "Human Growth" (Appendix E)
3. 16 mm sound projector
4. "Sex Knowledge Inventory" (Appendix F)
5. Mimeographed questions from #2-P
6. Refreshments.
7. Mimeographed copies of case situations (Appendix G)

Focus for this Session: Few people are "Sex Experts." We are not expected to be. But as parents we should have a working knowledge of the reproductive system and the vocabulary used to explain the facts of life. Beyond that we need a vocabulary to be used when speaking about human sexuality in interpersonal relationships. Too often, the lack of an adequate vocabulary causes a breakdown in communications on this subject. We may have a vocabulary about sex which is adequate for the bedroom and a vocabulary about sex which is adequate for the locker-room. What we need if we are to speak with our children, is a vocabulary for the living-room.

Goals:

1. To refresh parents' knowledge about the reproductive system.

2. To answer questions about adolescence and sexual relationships such as dating, going steady, petting, etc.
3. To provide an opportunity to use the vocabulary words needed for a discussion of sex.

Introduction: The leader should be prepared to make some introductory remarks about goals of this session. He should point out that silence, because we are unsure of our words, is often interpreted as silence because of fear, or shame, or guilt. The film which is to be shown is intended to review the "facts of life" for all of us. It is the same film which will be shown to the young people.

Physical Arrangement and Materials: The arrangement should be suitable for the viewing of a 16 mm film which lasts 20 minutes. After the film is shown, the chairs can be rearranged in a circular fashion as in Session #1-and #2-P.

Procedure:

1. The leader's introduction should be very brief and the film shown immediately.
2. After the film is shown, the doctor and the minister who have been asked to conduct a question and answer session are introduced.
3. The discussion is started by taking up the questions recorded by parents at the end of Session #2-P.
4. The discussion should be limited to one hour.
5. After the discussion the parents are asked to take the "Sex Knowledge Inventory" (Appendix F). It is explained that this is a self-help test and that it will be corrected and returned to them, or the answers will be posted and they may correct it themselves.

6. After taking the inventory, the leader explains that this is the end of the formal parents sessions. One more session is available but optional.
7. The "workshop" session is explained and the sample cases are handed out for home study. (Cases to be found in Appendix G).
8. Ask if there are any further questions and bring the session to a close.

#4-P Workshop

Materials Needed:

1. Cases (Appendix G)
2. Refreshments

Focus for this Session: A wide variety of situations may develop in the adolescent years. This workshop is set up using the case method to give parents the opportunity to consider what their own responses to specific situations might be. The situations are in four groups:

1. Situations concerning interpersonal relationships and sexual behavior.
2. Situations involving adolescent curiosity.
3. Situations concerning personal identity and physiological development.
4. Special problems.

Goals:

1. To consider what responses a parent might make if he were in the situation described.
2. To learn from each other.

Introduction: The leader should state that there are no hard and fast answers to the case situations that are to be used. It is hoped that the group members will help each other as they discuss the cases and recommend ways in which they would go about dealing with the problems if they came up in their

own families. The leader should say that he too is a learner and that his observations should carry no more nor less weight than anybody else's.

Physical Arrangement and Materials: Same arrangement as in Sessions #1- and #2-P except the circle is now closed. There is no table. Everyone should have been given a complete set of the cases at the end of Session #3-P.

Procedure:

1. Check to see that everyone has a set of the cases. Additional copies are to be made available. The leader asks if anyone would like to start off with a particular case.
2. The leader then reads the case aloud and asks for discussion. The group should decide when it is time to go on to another case.
3. Discussion need not stick to the specific cases and some parents may wish to bring in personal experiences. This should be encouraged so long as the conversation does not get too far afield. The leader should function as a "facilitator" of conversation, not as a "director."
4. The parents should be thanked for their work and the session brought to a close.

E. The Young People's Sessions

#1-Y Attitudes of Being a Teen-ager

Materials Needed:

1. Furniture for the skit (Appendix H)
2. Pads of paper and pencils
3. Copies of Love and Sex in Plain Language, by Eric W. Johnson, (J.B. Lippincott Co., New York, 1965) \$2.95. (If the group has limited financial resources and the members are not able to pay the recommended tuition fee, an alternative to this very excellent and most helpful book would be the paper-back edition of Evelyn Duvall's, Facts of Life and Love for Teen-agers, Association Press, New York 1956, \$.50).

Focus for this Session: Young people feel that their parents don't try to understand them. They rarely accept the idea that they don't quite know or understand themselves. They are in a process of development and change and it is difficult for an individual to look at himself objectively at the time and in the process of growing up. Introspection is not a trait of adolescence. They can see themselves to a certain extent in their likes and dislikes as mirrored in the phenomenon we here call teen-age culture. This session is an attempt to have the teen-agers recognize themselves in terms of their values and interests.

Goals:

1. To give the young people an experience in speaking with an understanding adult.
2. To determine what questions the young people have about sex.

Introduction: The leader should keep his introductory remarks brief. They should speak to the issue of tensions which exist between the world of adults and the world of teen-agers. The

leader then introduces the skit.

Physical Arrangement and Materials: Chairs should be set up in a "lecture hall" or "class-room" arrangement as this is the set-up with which young people are most familiar. Preparations for the skit should be made ahead of time, using the stage if it is available. The skit is found in Appendix H.

Procedure:

1. Young people are welcomed and a brief description of the program is given. They are told that there is only one rule for the sessions. Everyone is expected to be honest and all honest questions or observations will be taken seriously by the leaders of the program. The one rule is that nobody claims to be a "know-it-all" (not even the leader).
2. Introduction of the skit, "Nobody Listens Anymore."
3. The skit (Appendix H).
4. Leader asks:
 - a. What was going on in this skit?
 - b. Have any of you had an experience like that? (The question means, is this a realistic situation?) Conversation at this point is important and should be encouraged.
5. Allow the conversation to go along at its own pace. The leader should attempt to lead the conversation toward an observation that we are all responsible when communications break down and that everyone is partially to blame. Attitudes indicating that parents don't listen and just want to "boss you around" should be directed toward a discussion of the need to be able to talk to each other. Being able to talk includes listening as well as speaking. So far as possible, the leader will allow the young people to articulate these insights and to express their own feelings of alienation from the adult world.
6. The leader will introduce the experiment called, "Tell them who you are". It should be explained that the adults are meeting in their own group and that part of their job is to find out something about the

likes and dislikes of teen-agers. In order to accomplish this we have arranged for one adult and one teen-ager to sit down and talk informally about the likes and dislikes of younger people. Nobody has been paired up with his own parent. The adults have promised to listen and would like the young people to feel free to say anything they want about what it's like to be a teen-ager today.

7. Adults and teen-agers are paired up and given 30 minutes to talk and have some refreshments.
8. The adults and young people rejoin their respective groups after 30 or 40 minutes.
9. The leader explains the purpose of the anonymous questions which the young people are asked to record. It is emphasized that anonymity will be safeguarded and that the handwritten questions will be destroyed after they have been transcribed. The young people are encouraged to write their questions out as frankly as possible. If they are unsure of the "proper" words, then any words they know will be acceptable. As far as the leader is concerned there is no such thing as a "dirty" word or a "dirty" question.
10. One way to avoid having some young people "spy" on others is to take them into the church and spread them out with a lot of room in between each person.
11. After the questions are recorded and handed in, each young person is given a copy of the book, Love and Sex in Plain Language. They are told that this is their own personal copy and they should write their names inside the front cover. (The books may be given to parents beforehand and may be given to the young people at home after this session).

#2-Y Sex Information

Materials Needed:

1. Film: "Human Growth" (Appendix E).
2. Mimeographed questions for the small group leaders (Appendix I).

Focus for this Session: Young people are curious about sex. They want to know about their own reproductive systems and the

reproductive systems of the opposite sex. This kind of information is often difficult for them to obtain except from their peers who are usually no more qualified in the subject than they are. The covert nature of this exchange of information implies that there is something wrong or "dirty" about sex. This idea in itself is a distortion of facts. In addition to this, there are other distortions which get passed around "among the boys" or "among the girls." The purpose of this session is to present the facts in a straightforward manner and to incorporate these facts into a discussion of human sexuality as an integrated part of the total personality. The doctors and ministers who are present for the discussions are invited in order that a more "whole" view of sex may be presented. It is of great importance that the idea of sexuality be presented in a wholesome manner. "Wholesome" here is intended to convey the idea of wholeness and completeness. Sexuality is not a separate compartment of life which can only be opened at great risk to the individual.

Physical Arrangement and Materials: The arrangement of chairs should be the same as in session #1-Y and adequate for the viewing of a 20 minute film. A 16 mm sound projector and projector operator will be needed. Two separate rooms for smaller group discussions should be set up before hand. Chairs should be arranged in a circle in these rooms.

Goals:

1. To provide accurate information about the reproductive system.

2. To give balanced answers to questions concerning boy-girl relationships.
3. To emphasize that sex is a creation of God which is a benefit to man when man uses it wisely.

Introduction: The leader should explain that they are about to see a film called "Human Growth". It is concerned with the development and function of the reproductive system. This system is part of God's plan for us in His creation. As such it is good and beautiful. The film will be quite detailed but there will probably be questions not covered in the film. After it is shown, the group will split up into two smaller groups, one for the boys and one for the girls. These groups will meet with a doctor and a minister who will answer all the questions they have recorded in the first session. Anyone may ask any question he wishes to ask either in the group, in private, or at home.

Procedure:

1. The leader should spend some time in the presentation of his introduction to the film. This will enable him to put the young people at ease and he may in this way be able to control some of the giggling which is to be expected during the film.
2. The film is shown.
3. The procedure for the question and answer sessions in small groups is explained again. Particular emphasis is to be placed on the idea that these discussions are possible because the young people were trusting enough to record their questions.
4. Group is split up. Leaders are introduced to the young people.
5. Leaders dismiss their own groups when it is felt the discussion has ended. However the discussions should not be allowed to last beyond the two hour time limit set for the entire session.

#3-Y Expression of Attitudes About SexMaterials Needed:

1. Pads of paper and pencils.
2. Cases for young people to discuss. (Appendix J)
3. "Test Yourself" Sex knowledge inventory (Appendix K)

Focus for this Session: Part of the difficulty in sex education for the teen-ager is that he is given information and expected to behave accordingly. Few have had the experience in relationships which gives meaning to the information received. An important part of the learning process involves putting to use the concepts that have been derived from experience and reflection upon those experiences. While experiences in interpersonal relationships are of a limited nature at this age, the subject matter with which we have been dealing is becoming a part of their relationships. The "workshop" method employed in this session is an opportunity for the young people to test their own concepts in the light of problems presented in case situations. This provides experience in decision making which may affect the way in which decisions are made when the young people find themselves confronted with actual situations.

Goals:

1. To have the opportunity to make decisions based on information they have received and attitudes they have developed.
2. To consider the consequences these decisions might have in real life.

Introduction: The leader will outline the procedure to be followed in discussing the cases. It will be pointed out that

we want the young people to have an opportunity to decide for themselves what should or should not be done in particular situations. The cases are not terribly detailed and just enough information is given to provide the students with a "feel" for the situation. There are no answers to these cases and it is the job of each group to come up with its recommended action-solutions and give their reasons for their recommendations.

Physical Arrangement and Materials: The young people should be divided up into several small groups with boys and girls and girls in separate groups. Each group should be assigned a leader and the leader should assign the person whose first name begins with the letter nearest the end of the alphabet to be the recorder. Mimeographed copies of the cases (Appendix J) should be distributed to everyone. The arrangement of chairs should be circular and the rooms used should be small but not crowded.

Procedure:

1. Introduction by the leader.
2. Assignments should be made to small groups in such a way that "friends" are not separated.
3. Small groups begin workshop and spend no more than one hour and fifteen minutes at work. The groups should take a break for refreshments when they are brought to the group's meeting place by someone assigned to serve as "host."
4. The small groups reassemble in the larger group and report back their findings. These are recorded on a blackboard by the group leader.

5. Evaluation of the "findings" will serve no useful purpose. The findings should be accepted as given and the young people asked for permission to use their findings in a final evaluation of the program which will be mimeographed and distributed to everyone who participated.
6. The leader introduces the "Test Yourself" inventory (Appendix K). The young people are assured that this is a test which they are to give to themselves. They will be asked to grade it themselves. It is suggested that they ask their parents to take this test at home with them in order that they might compare scores.
7. The test is distributed and completed.
8. Before leaving, each person is given an answer sheet and asked to score his own test. The students keep the test and the answer sheet. They are asked to anonymously record the score they obtained and leave it in a box provided near the door.
9. The session is brought to a close. The young people are thanked for their cooperation and encouraged to discuss any questions they may have with each other, or the leaders, or their parents.

Appendix A

Leadership Selection and Training

When it is decided to present this program of sex education, it will be necessary for the Christian Education Comm. to select one person to act as coordinator. He or she will be responsible for ordering the necessary books, pamphlets, and magazines. In addition, the coordinator will order the film and see that the necessary materials needed for each session are available and ready for use. Letters to parents (see sample below) will go out in the name of the committee and be signed by the coordinator. The coordinator should arrange for the registration of parents and young people and the payment of tuition fees.

In addition to the coordinator, a leadership group will be selected. It is recommended that this group consist of four adult members of the parish. They will work with the coordinator and decide on the books, instruments, and methods that will be used in the program. They will also act as subgroup discussion leaders in Sessions #1-P and #4-P.

The leadership group should meet several times before the program begins in order to gain some experience in group process. It is extremely important that they are able to manage their own attitudes about sex and be articulate about these attitudes. It is recommended that this group go through the procedure outlined in session #1-P and gain some insight into their own feelings. Each of them will be

responsible for leading the group discussion in Session #1-P and should be prepared for feelings of anxiety which may be expressed at that time. Anxiety can be used effectively in group dynamics, but it can also be destructive. It is, therefore, recommended that the leadership group call upon the services of someone trained in group process to assist them in their preparation.

If it appears that the instrument described in Appendix B is too difficult for the leadership group to use, it is recommended that they decide to use the alternative instrument and procedure. The decision at this point must be made by consensus. The leadership group will recommend the doctors who will be asked to answer questions in Sessions #3-P and #2-Y. Three doctors will be needed. It is recommended that they be drawn from the local community so that they may become resource people for the continuing process of sex education. The coordinator will contact the doctors and arrange to speak with each of them before the program begins. The doctors will be given a comprehensive outline of what the goals and procedures are. Not all doctors are qualified to assist in sex education and it should be determined beforehand if they are able and willing to do their part.

The parish minister will be requested to act as co-leader of Session #3-P. He and the doctor chosen for this session will have been given a list of the questions recorded by parents in Session #2-P. They should receive these questions

well in advance of the scheduled date of Session #3-P in order to read them and be prepared to answer each of them.

The parish minister will be asked to recommend or secure the services of two additional clergymen. They are to answer the questions of the young people in Session #2-Y. They and the doctors chosen for this session should receive a list of the questions asked in Session #1-Y well in advance of Session #2-Y in order to read them and be prepared to answer them all.

The coordinator will send a letter to each parent in the parish. This letter will invite them to participate in the program along with their Jr.High (7th, 8th and 9th Grade) children. In the letter they will be told the purposes and rationale of the program and urged to share the letter with their children. They will also be advised of the tuition fee. A sample letter is given below:

Sample Letter to Parents

Letterhead
Date

Dear

_____ Church is planning to sponsor a program of sex education for its parents and Jr. High Young People. We would like to invite you to participate.

This program is designed for you and your young people. The goal is to help establish dialogue between the two generations so that each may grow in understanding of himself and the place of sex in his life. Of all topics that need to be discussed in the home this is often the most neglected. Most parents and young people find that sex is a difficult subject of conversation. Too often we allow our information and attitudes to come from sources outside the home. We believe

that sex education will take place, one way or another, and that the home is the proper place. We hope to give you the kind of assistance in this matter which reflects Christ's love for His people and the lives they live.

In order for this program to be a success it is necessary that one or both parents participate in it. There are separate sessions for young people and adults and the two are closely related to each other. It is hoped that these sessions will stimulate conversations in the home and that they will provide a common ground of information and vocabulary for both parents and young people. In this way, effective communications between the two generations can be initiated.

Sex education begins at an early age and continues throughout life. Part of responsible parenthood is seeing to it that this education is balanced and integrated into the lives of their children. Although the program cannot accomodate young people who are not in Junior High, parents of older and younger children are urged to attend.

If you wish to enroll yourself and your Junior High age young people, please share this letter with them. You will find enclosed a return-mail post card for registration in the program. The tuition charge covers all books and material which will be given out during the program, in addition to the cost of films and speakers. The tuition per person is _____.

If you have any question concerning this program, please feel free to contact me.

Sincerely,

Appendix B

Instruments for Session 1-P

The recommended instrument is called "A Girl in the Shower". An alternative instrument is described here also and may be used if the leadership group decides that "A Girl in the Shower" will be too difficult.

Recommended: "A Girl in the Shower"

This is a two dimensional display for use in Session #1-P. The following is a description.

1. A framed picture measuring 24" by 18".
2. The frame is constructed to look like the outside of a shower stall.
3. The picture is of a girl getting ready to step out of the shower. The girl is standing in a position where her breasts are visible and she is turned slightly to the right. (The picture is not intended to show a view of the pubic region).
4. A "frosted-glass" door is attached by a hinge to one side of the picture frame. When closed, the head and shoulders of the girl are clearly visible. The outline of the rest of the body can be seen through the opaque door.
5. A latch is attached to the door so that it may be opened by a member of the group. (See sketch)



Alternate Instrument

A copy of Playboy magazine. This magazine has a three-fold center piece with a pin-up picture of a nude woman. The pose varies from month to month.

This can be used as an instrument in Session #1-P in the following manner.

1. Copies (3 or 4) of the magazine are placed on the table.
2. The leader explains the nature of the magazine for those who are unfamiliar with it. It is explained that this magazine is 17th in national circulation with ~~2½ million copies sold monthly.~~
3. The following question is asked:
"Does the group feel they would like to look at the magazines at this time?"
4. After a discussion of the question, a vote is taken by a show of hands. The vote is recorded on the blackboard.
5. The group is divided into sub-groups. Each sub-group is given copies of the magazine and asked to look at it and discuss two questions.
 - a. "If it is alright for adults to see this kind of magazine, is it proper for adults to share it with young people in the home?"
 - b. "If it is not shared in the home, how will the attitudes expressed by this magazine affect the attitudes of young people who see it elsewhere? (It is wide in circulation and easily obtainable.)"
6. The rest of the procedure outlined in Session #1-P is followed.

Appendix C

Literature Display of Sex Information
for ParentsBooks for display and loan:

These books should be available at all parents' sessions. Borrowing should be for one week only in order that other parents might make use of a limited number of copies. The following list is considered essential. Additional material is found recommended in the bibliography.

Pike, J.A., Teenagers and Sex (several copies).

Hettlinger, R.F., Living With Sex

Duvall, E.M., Why Wait Till Marriage?

Love and the Facts of Life

Child Study Association, Parents' Guide to the Facts of
Life for Children

Books for distribution:

These books and literature should be given to the parents and are part of the program.

Eckert, R.G., Sex Attitudes in the Home

Kirkendall, L.A., "Sex Education", SIECUS, Discussion
Guide #1.

Love and Sex in Plain Language by Eric W. Johnson may be given to parents at this time (#1-P). This is the book which will be given to the young people. The parents are encouraged

Appendix C (cont.)

to read it over themselves. They may give it to the young people themselves after Session #1-Y. If it is decided to hand these books out in Session #1-Y, the parents should be requested to return them for distribution at that time.

Appendix D

Literature Display of Teen Culture for Parents

There is a plethora of printed material designed for teen-agers. The following is only a partial list of publications and many others are available.

Seventeen Magazine, (Triangle Publications, Philadelphia)
This is the number one magazine for teen-age girls.
Price \$.50.

Mad, (E.C. Publications, New York) This is the number one magazine for teen-age boys and is widely read at all ages. Price \$.30.

Teen, (Teen Publications, Inc., Los Angeles) Price \$.35.

Hit Parader, (Charlton Publishing Corp., Derby, Conn.)
Price \$.35.

Teen Trends, (Country Wide Publications, Inc., New York)
Price \$.35

Teen Pin-Ups, (Reese Publishing, Inc., New York)
Price \$.35.

Beauty Tips, (Reese Publishing, Inc., New York) Price \$.50

Rock and Roll, (Onyx Publishing Co., Derby, Conn.)
Price \$.35.

Literature About Adolescence

This literature is to be made available for loan or purchase.

Erikson, Erik, Childhood and Society, (W.W. Norton & Co. Inc., New York)

English, O.S. and Pearson, G.H.J., Emotional Problems of Living, (W.W. Norton & Co., Inc., New York)

Kirkendall, L., Understanding Sex, (Science Research Associates, Chicago, Illinois) \$.50.

Appendix E

Films: Human Growth produced by the E.C. Brown Trust,
and available for rental from the producer.

E.C. Brown Trust
220 S.W. Alder Street
Portland, Oregon

From Generation to Generation (Older film, but
acceptable for use). Produced by the Maternity
Center Association, and available for rental
from educational film libraries.

Appendix F

Sex Knowledge Inventory: developed by Gelolo McHugh
and published by Family Life Publications, Inc.
P.O. Box 6725, College Station
Durham, North Carolina

This is a three part test for adults. Part 1 deals with knowledge of the reproductive system. Part 2 deals with knowledge of the way in which this system functions. Part 3 deals with knowledge of the vocabulary about sex, sexuality, and sexual behavior.

Appendix G

Case Situations for Parents' Session #4-P

1. A thirteen year old boy is called to the principal's office at school because he has not been going to his gym class. He tells the principal and the physical education instructor that he doesn't like gym and shouldn't be made to go if he doesn't want to. At this point his parents are contacted and they are asked to meet with the teacher and the principal at school. Before going to this meeting the boy's father asks his son what's wrong. The boy is reticent and insists that he doesn't like sports. This upsets the father and he tells the boy "That's nonsense." At this point the boy "turns red" and runs off to his room crying, "If they picked on you in the showers, you wouldn't like it either."

- a. What seems to be the problem here?
- b. How can the parents deal with this problem?

2. The daughter of a young couple matured fairly early at twelve years of age. She is now in the seventh grade and is quite an attractive young lady. She is taller than most of the girls and has developed a very shapely figure. Her good looks cause her to be the center of attraction for a sizeable following of boys. She enjoys the attention and seems to be handling it quite well. One day her mother is surprised to see a boy about sixteen years old drive up in front of the house. The daughter delightedly runs over to his car and hops in the seat beside him. Her mother observing this scene from the front window calls her daughter into the house. "Young lady, it's time for us to have a talk."

- a. What kind of talk does the mother have in mind?
- b. How can this talk be more positive than negative?

3. While straightening out her 12 year old son's room, a mother comes across a shoe box in the back of his closet. Opening the box she finds the following items:

- a. Several pin-ups from a "girlie" magazine.
- b. Some pencil sketches of men and animals with very large, erect penes.
- c. A crude drawing of a woman with large breasts and prominent vulva.

Appendix G (cont.)

d. A package of stale cigarettes.
 e. Several paper back books with lurid cover scenes.
 Taken by surprise, because her son is still quite child-like in his behavior, the mother wonders what to do about this find.

- a. What could she do?
- b. What should she do?

4. While her daughter and several girl friends are playing in the cellar, a mother overhears the following conversation.

- "Did you hear about Jo Anne?"
- "No, what?"
- "She has been going up to the woods with Bill Heinz and his gang!"
- "Really? What did she do?"
- "I don't know but, Tommy says they were all feeling her up!"
- "I heard she did more than that!"

The conversation goes on like this for some time and it is accompanied by a great deal of giggling. The mother knows that Jo Anne is the daughter of one of her friends at church.

- a. What might the mother do?

5. It is midnight and the dance got over at eleven o'clock. Fred is awakened by his wife who has been waiting up for her daughter to come home.

- "Fred, it's after midnight and Sally isn't home yet!"
- "Take it easy, they probably all went out for an ice cream."

"You told her to be home by 11:30, and I think that's late enough for a fourteen year old girl."
 At this point Sally comes home. She looks a little red-faced and her hair is messed up. Her lipstick is fresh and looks like it has just been applied.

- "Hi folks. You still up?"

- a. What might be the ideas going through the parents' thoughts?
- b. What should be said or not said?

Appendix G (cont.)

6. A nine-year old daughter complains that her twelve year old brother is picking on her. Mother is accustomed to this kind of bickering and pays no attention until one day when her daughter says, "Will you tell Tommy to stop getting on top of me and pinching me." This takes mother by surprise and she is not quite sure what it means.

- a. How can she find out more of what it means without scaring her daughter?
- b. If it turns out that Tommy is investigating his sister's genitals, what should the parents do?

7. While talking about the facts of life in the living room one evening, the parents and their two teen-age children seem very much at ease and conversation has been focused on the birth of a baby. They have all been contributing to the discussion freely, when five-year old Susie looks up from her coloring book and asks; "How do babies get in there anyway?"

- a. Given the three different age groups in this conversation what kind of response is called for by the parents? by the older brother and sister?

8. A thirteen-year old girl who is very much a "tom-boy" has been invited to a school dance by a boy in her class. Her mother is pleased that she has been asked and sees that her daughter has a new dress and is encouraged to wear a slight amount of lipstick for the first time. After the dance, the daughter comes home a mess. It seems that she got into an argument with some of the boys who were teasing her about being "so pretty". The argument led to a scuffle and the boys seem to have gotten the worst of it.

- a. What are the mother's feelings?
- b. How can this situation be handled positively?

9. When a twelve-year old girl began her menstrual periods, she was quite pleased with herself. She and her mother had discussed what was going to happen and it was the source of great personal satisfaction to the young lady. She had some discomfort from cramps but was happy to know that she was "beginning to become a woman." After fourteen days the flow had not stopped and she was concerned about this. Not quite knowing what to say, she said to her mother. "Something's wrong. It doesn't seem to stop."

- a. Can the family physician be usefully introduced

into the process of sex education in this situation?

10. A mother finds stains on the bed sheets of her teenage son and becomes concerned about masturbation. The boy's father says there is nothing to worry about and that it probably is just a matter of nocturnal emissions. The mother is unconvinced and begins to check his linen daily. One day the boy enters his room just as his mother finds some stained sheets.

- a. Can this situation be handled adequately given the fears of the mother?
- b. How can the problems created by the mother's feelings be avoided?

11. The father of a fourteen-year old daughter insists on picking her up after her youth group meetings and her swimming lessons at the "Y". He explains that it is dark out when these meetings are over and he is concerned about his daughter's safety. His daughter feels that he is just trying to keep her a "little girl." After several arguments about this subject, the girl bursts out and says, "What's the matter. Don't you trust me?"

- a. In the light of recent headlines about violence and the amount of violence shown on television are these fears justified?
- b. How can the parent explain his feelings and express his concern for the girl's safety without creating undue fears in her mind and without sounding like a tyrant?

12. Reports that an exhibitionist has been seen near the school are brought to parents. Being concerned about the stories that are going around and the fears generated by these stories, the parents feel they should say something about it to their children who are 7, 11, 13, and 15.

- a. What should be said?
- b. Should the parents speak to the children as a group or to them individually?

13. The parents of a thirteen-year old boy are aware that their son and his friends are spending a lot of time hanging around a robust fourteen-year old girl. The girl is not very attractive and has a reputation of being "fast." Whenever the subject comes up, the boy insists that "She's a good kid and the boys like her." The father is aware of his son's "bursting" sexuality and doesn't want to make a great issue out of this situation. The boy's mother is more perplexed and doesn't know quite what to say. She is afraid her son may get involved in a situation which could be more than he can handle.

- a. What is the father to do for his son? and for his wife?
- b. What kind of talk "makes sense" to a thirteen-year old boy?

14. A teen-age daughter bursts into tears while talking to her mother about her steady boy friend. When asked "What's wrong?" the girl tells her mother that they were out parking the night before and things got out of hand. They had sexual intercourse and now the girl is terrified and ashamed.

- a. How can the mother respond to this situation which she has always feared?
- b. If the father is informed about what has happened what should he do?

Appendix H

Nobody Listens Anymore

A Skit for Young People's Session #1-Y

Players in this skit can be drawn from the larger congregation or from among the young people. The larger congregation could supply a "real" mother and other players who might be less self-conscious since they would not necessarily be taking part in the program. A bit of rehearsal will add realism to the skit and this will evoke a more lively response.

(Three players are needed. A college age brother, a junior high daughter, and a mother).

The Scene: A living room with a sofa, two chairs, a small table, and a television set. Mother and brother are sitting down and the television set is on loud. (The sound of a portable radio will do if the television set is not available for use). Brother is intently staring at the television. Mother is looking through a magazine.

Brother: What a wacky world. You ever see anything like that?
A girl coming out of a tube? Some dish, huh?

Mother: I wonder where Nancy is.

Brother: They sure know how to sell hair tonic. Sell 'em grease and promise a girl. Some dish.

Mother: I told her to be home at six.

Brother: (Glancing at mother for the first time) What's that Mum?

Mother: (Stands up). I told her to be home at six. I don't know what to do with that girl. She never listens

Appendix H (cont.)

anymore.

Brother: Who?

Mother: Your sister. Who'd you think I was talking about?

Brother: Oh! Yeh. Well she's probably with the girls.

Mother: That's just it. You never know what those kids are going to do next.

Brother: Yeh sure, Mom. Take it easy. She's okay!
(Sound of Sister entering singing the words of a popular song).

Sister: (Singing) It's my life and I'll do what I want. It's my life and I'll do what I want. Ya dah dah dah, Ya dah dah dah, da. Hi, Mom.

Mother: Where have you been young lady?

Sister: Downtown. Hi big brother. What's on?

Brother: Football game. Southern Cal. It's half time.

Sister: Be over soon, I hope.

Mother: I told you to be home before six. Don't you ever listen?

Sister: Sure. I'm not late am I? Anyway there were some new records at the Shack. You ever hear "It's My Life"?

Mother: Your father isn't going to like this one bit. Harry turn that down.

Brother: Sure Mum, Okay. (Doesn't move to turn television down)

Sister: It's great. The Zonks got a new one out too. It goes . . .

Mother: I don't know what's happening to this younger generation. Nobody listens to their parents anymore. It all goes in one ear and comes out the other.

Sister: They're on the tube tonight at 7:00. (Turns to brother).
~~When did you say the game's gonna' be over?~~

Appendix H (cont.)

Brother: There she is again. Some dish. Same greasy kid's stuff though.

Mother: No T.V. for you tonight. If you can't do what you're told, you'll have to learn the hard way.

Sister: What did I do?

Mother: You know very well young lady. And we'll see about it when your father comes home.

Brother: Can't you two talk in the kitchen? I can hardly hear the game!

Appendix I

Anonymous Questions

The procedure used to obtain anonymous questions in Sessions 2-P and 1-Y has been used extensively in the program called Fit To Be Tied. It has been a very effective tool and care should be taken that all details are covered by the group leaders when they give their instructions for the recording of anonymous questions. The anonymity of the questions is intended to free people to ask questions that they might otherwise be embarrassed to ask.

1. Hand out paper and pencils to everyone.
2. Ask the people to spread out so that they may have privacy so far as this is possible. Making use of the space in the nave of the church is recommended for this procedure especially with young people in Session 4-Y.
3. Explain that these questions are important. They will be used in the next session and will be completely answered by the doctors and ministers at that time. If anyone finds it difficult to phrase a question that is important to them, they are urged to use whatever words come most easily, regardless of the "propriety" of the language.
4. Explain that these questions are completely anonymous. They will be transcribed onto a list of questions by the group leaders and the original questions will be destroyed.
5. The people are asked to write their age or grade in school and sex in the upper right hand corner.

Appendix I (cont.)

6. In Parent's Session 2-P, two kinds of questions are requested:
 - a. Questions about adolescent growth.
 Samples: "Do all adolescents have moody spells?"
 "How do you discuss masturbation?"
 "What is the technical word for sexual intercourse?"
 - b. Questions about teen-age dating and sexual morality.
 Samples: "Is it true that there is a rising number of illegitimate births among teen-agers?"
 "What do you think of going steady?"
 "What is the case for pre-marital chastity?"
7. In the Young People's Session 1-Y, two kinds of questions are requested:
 - a. Questions about physical growth and the reproductive system.
 Samples: "What is a miscarriage?"
 "When does a boy become a man?"
 "Are babies born blue?"
 "How old do you have to be to have a baby?"
 - b. Questions about boy-girl relationships.
 Samples: "What does making-out mean?"
 "How old should you be before dating or going steady?"
 "How do you get a boy to like you?"
 "Should boys have to go to dances?"
8. People should be given as much time as they wish to write their questions. When a person has finished, he is to place his sheet of questions in a box provided for this somewhere near the door. He can then leave the meeting.
9. These questions must be compiled and listed by the leadership group as quickly as possible. The questions will be listed by age and sex. Separate lists are to be made for each grade in school. There should be eight separate lists:

7th Grade, Male	7th Grade, Female
8th Grade, Male	8th Grade, Female
9th Grade, Male	9th Grade, Female
Parents, Male	Parents, Female

Appendix I (concl.)

10. Mimeographed copies of the lists are to be mailed to the doctors and the ministers who are to answer the questions in the next sessions. They should receive a complete set of questions for the group each of them is to work with. The doctors and ministers should receive their lists allowing plenty of time to consider the questions asked. They are asked to be prepared to answer all of them.

Appendix J

Workshop for Young People

The purpose of this workshop is to give young people an opportunity to express their attitudes about sex. The workshop method is used because attitudes are often easier to express in relationship to decision making situations. The young people are asked to "solve" the problems as they understand the problems reflected in the cases. They are then asked to consider the consequences of the decisions that are made.

For this workshop, the boys and girls are separated. Each group will have six to eight people in it, plus an adult leader. The leader's job is to read the cases and lead the discussion. Leaders will find that some young people will want answers from the leader. It should be explained that these cases have answers but it is not the leader's job to give them.

The case situations used by the boys are similar to those used by the girls. They are written up separately but there are only minor differences between them. When the findings of the groups are recorded on the blackboard following the sub-group meetings, there will be a noticeably different reaction to the same material. It may be that the boys see

Appendix J (cont.)

the "problem" quite differently from the girls. This should be pointed out by the leader, but further evaluation on his part is not called for.

Each group should begin work with an experiment in gossip. They are told that the leader will whisper a story to one person. That person will whisper the story, as he hears it, to the person next to him and so on until everyone has heard the story. The last person to hear it will tell the story to the whole group. The leader will then read the original story aloud so that the group can see how gossip tends to distort facts.

After the experiment in gossip the group will take up the sample case situations.

Story for an "Experiment in Gossip"

The difference between animal sex and human sex is that animals are slaves to the impulses of nature. A gorilla and a human being differ in that a gorilla cannot decide when to engage in sexual activity and a human being can. Human parents have to take care of their offspring for many years, while a gorilla sends its babies away after a few months.

Case Situations

1-Boys: Phil Harrison is 14 and is in the ninth grade. He is going to a dance and his mother says before he leaves, "We want you to be home at 10:30." "Oh Mom," says Phil, "The dance doesn't get over 'till 10:00 and everybody goes down to Sloppy Fred's for a hamburger. Can't I stay out till 11:30?" The answer he gets is no, but Phil decides that nobody will be up at 10:30 anyway.

- a. What will Phil say when the gang says, "Let's go down to Sloppy Fred's."
- b. What will happen?

Appendix J (cont.)

1-Girls: Judy Harrison is 14 and is in the ninth grade. She is going to a dance and her mother says before she leaves, "We want you to be home at 10:30" "Oh Mom," says Judy, "The dance doesn't get over 'till 10:00 and everybody goes down to Sloppy Fred's for a hamburger. Can't I stay out 'till 11:30?" The answer she gets is no, but Judy decides that nobody will be up at 10:30 anyway.

- a. What will Judy say if one of the boys says, "Let's all go down to Sloppy Fred's?"
- b. What will happen?

2-Boys: Jack Thompson has heard that one of the girls in school has a reputation for being really sexy on a date. He hasn't had much experience with this kind of girl and one day she asks him to go to a party at her house. He tells his friends and they say he sure is lucky. "Tell us what you get."

- a. Should Jack go to the party?
- b. What will he tell his friends after the party if nothing extraordinary takes place?

2-Girls: Jack Thompson is popular with a lot of the girls in school. One of the girls who has a bad reputation asks him to a party at her house. Betty has heard about the invitation and tells her friends about it. "I don't think he'll go out with her though," says Betty, "He's too nice a guy for her."

- a. Should Jack go to the party.
- b. What will the girls think of him if he does?

3-Boys: An eighth grade boy has heard that you are not really a man until you have some pubic hair. He is smaller than most of the kids in his class and sometimes they tease him in the shower room because he's so skinny and hasn't any signs of becoming "a man."

- a. Can he talk to anyone about this?
- b. What are the facts?

3-Girls: An eighth grade girl has not developed as much as her friends and has heard that you are not really a woman until you have had your first period. The other girls talk about what it's like to have a period and leave her out of the conversation.

- a. Can she talk to anyone about this?
- b. What are the facts?

Appendix J (concl.)

4-Boys: "Kids should be allowed to go out on dates when they are in the seventh grade," says Joe. "If they don't start dating then, they won't know what to do when they're in high school."

- a. Is Joe right or wrong?
- b. What do parents think and why?

4-Girls: "Kids should be allowed to go out on dates when they are in the seventh grade," says Mary. "If they don't start then, they won't know what to do when they're in high school."

- a. Is Mary right or wrong?
- b. What do parents think and why?

5-Boys: "It's okay for boys to go out with girls who are older," says Pete. His parents don't agree.

- a. What reasons would support Pete's position.
- b. What reasons would support Pete's parents position.

5-Girls: "It's okay for girls to go out with boys who are older," says Jo Ann. Her parents don't agree.

- a. What reasons would support Jo Ann's position.
- b. What reasons would support Jo Ann's parents position.

Appendix K

A Test of Sex Information for Young People

Directions: This test has three parts. In each blank space write in the correct answer from the list of possible answers given below. If you do not know, guess.

I. Reproduction

1. Babies are conceived by a union of the male _____ and the female ovum.
 - a. hormones
 - b. sperm
 - c. semen
 - d. penis
2. The menstrual cycle occurs approximately every _____ days.
 - a. 28
 - b. 43
 - c. 11
 - d. 52
3. Before it is born a baby develops inside the mother's _____.
 - a. stomach
 - b. uterus
 - c. ovary
 - d. Fallopian Tubes.
4. The process by which semen enters the vagina is called _____.
 - a. puberty
 - b. sexual intercourse
 - c. fertilization
 - d. ovulation
5. A baby born of unmarried parents is called _____.
 - a. miscarriage
 - b. premature
 - c. contraceptive
 - d. illegitimate

Appendix K (cont.)

6. Fraternal twins result from a union of _____.
 - a. 2 eggs and 1 sperm
 - b. 2 eggs and 2 sperms
 - c. 1 egg and 2 sperms
 - d. 1 egg and 1 sperm
7. A sign of _____ is the strong and regular contractions of the muscles of the uterus.
 - a. labor
 - b. orgasm
 - c. maturity
 - d. stimulation
8. The _____ is nature's way of releasing surplus semen.
 - a. erection
 - b. period
 - c. nocturnal emission
 - d. fetus
9. The menstrual flow is _____.
 - a. the time of the month when an egg is ready for fertilization.
 - b. something to be afraid of.
 - c. the cause of acne.
 - d. the discharge of an extra substance the body no longer needs.
10. A premature baby is usually _____.
 - a. born before 9 months of pregnancy
 - b. too small.
 - c. blue
 - d. covered with hair.

II. Growth and Maturity

1. Acne and pimples are a result of _____.
 - a. dirty habits.
 - b. normal growth.
 - c. masturbation.
2. Girls mature faster than boys. _____.
 - a. True
 - b. False

Appendix K (cont.)

3. Generally girls begin menstruation between the ages of _____.
 - a. ten and eleven.
 - b. ten and fourteen.
 - c. eleven and fourteen.
 - d. fourteen and twenty.
4. The size of the sex organs are _____.
 - a. a sign of maturity.
 - b. an indication of sexual strength.
 - c. of no significant biological importance.
5. Passionate kissing means that people are _____.
 - a. mature.
 - b. bad.
 - c. in love.
 - d. none of the things listed here.
6. People who are in love know it because _____.
 - a. They care about the welfare and happiness of the other person.
 - b. They have "sexy" feelings.
 - c. They think it's a good idea.
 - d. They are ready to have a family.
7. The mature human being decides to _____.
 - a. satisfy his instincts.
 - b. act responsibly.
 - c. start a family.
 - d. marry as soon as he finishes school.

III. The following is a conversation between three people. You are "X" and the other people are "Y" and "Z". Fill in the words you would use in this conversation choosing them from the words listed underneath.

- X: Sex is something you should be able to talk with your parents about.
Y: My parents don't know what to say.
Z: They know but they don't want to tell you.
X: Maybe we should ask them questions about _____.
 - a. How people are born.
 - b. How to make out.
 - c. When we can go steady.

Appendix K (cont.)

- Y: Everybody knows that stuff. Why ask?
- Z: You gotta' decide for yourself and find out as much as you can on your own. Everybody knows a baby is born after people make out too much.
- X: Babies are born after _____ not just after making out too much.
- a. an egg is fertilized.
 - b. people have intercourse.
 - c. going too far.
- Y: But you can have a baby even if two people aren't married.
- Z: It's okay. So long as they love each other.
- X: Love means _____.
- a. more than liking each other.
 - b. the same as having sex.
 - c. taking responsibility for each other's welfare.
- Y: That means you should make each other happy.
- X: It means more than that. It means _____.
- a. acting your age.
 - b. considering happiness over a long period of time.
 - c. considering other people's happiness too.
- Z: My parents tell me not to do anything that will make them unhappy. What about me if they make me unhappy with all their rules?
- X: Maybe you would _____.
- a. be unhappy even without rules.
 - b. make them happy if you told them they're important enough to talk to.
 - c. make them unhappy if you did everything they said.

Answer Sheet to the Test

Section I. Reproduction

1. sperm
2. 28
3. uterus
4. sexual intercourse
5. illegitimate
6. 2 eggs and 2 sperms
7. labor
8. nocturnal emission
9. discharge of an extra substance the body no longer needs.
10. born before 9 months of pregnancy.

Appendix K (concl.)

Section II. Growth and Maturity

1. normal growth
2. True
3. eleven and fourteen
4. of no significant biological importance
5. none of the things listed here
6. they care about the welfare and happiness of the other person
7. act responsibly

Section III. A Conversation. Not every answer is right or wrong. The most logical answers are:

1. How people are born
2. An egg is fertilized
3. Taking responsibility for each other's welfare
4. Consider other people's happiness too
5. Make them happy if you told them they're important enough to talk to.

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